

800 years ago in a time of oriental magic and mystery, someone hid a manuscript filled with terrible arcane secrets inside a wall of the Spanish Royal Commissioner's Palace.

*No Secret Stays Hidden Forever!*

Now read for yourself the record of what transpired between King Solomon and 72 evil jinn who filled the ancient world with **TERROR!**



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NINEVEH SHADRACH

BOOK OF **DEADLY** NAMES



# THE BOOK OF DEADLY NAMES

AS REVEALED TO  
KING SOLOMON  
BY THE  
JINN KING FIQITUSH

BOOK OF DEADLY  
NAMES  
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SOLOMON  
BY  
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Translated By  
Nineveh Shadrach



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## FOREWORD

Come and join us o reader, as we explore terrors older than mankind. Ancient people of the Near East believed that, long before there was Adam and Eve, a race made from smokeless fire existed. Fourteen hundred years ago, the Quran made mention of this race when it referred to the existence of two sunrises and two sunsets occurring at once. The existence of two earths was repeatedly mentioned in the Quran, one earth inhabited by the descendants of man and the other by the descendants of Jan.

1. He created man from clay, like potter's clay
2. And the jinn he created from the smokeless flame of fire
3. Then which of the blessings of your Lord will you both deny?
4. [He is] Lord of the two Easts and Lord of the two Wests
5. Then which of the blessings of your Lord will you both deny?

*Surat al-Rahman*

Many of those ancient ones followed the religion of the serpent Iblis. As an immortal jinni, Iblis swore a vow before God to wage war against humankind. Not a war where missiles and weapons fall upon our cities, but a war of deception and trickery. The battleground was the minds and souls of humanity. It was no major feat to exploit humanity's worst nature so that we might slowly destroy ourselves. As we wage wars and build towering cities over a dying planet, Iblis stands behind the veil, empowered by his unholy crusade that spans the ages, confident that he will succeed.

1. He has turned loose the two seas, meeting together
2. Between them is a barrier neither can transgress
3. Then which of the blessings of your Lord will you both deny?

*Surat al-Rahman*

Evil jinn have poured into our world from the darkness of a parallel earth whose oceans and ours touch through a dimensional partition. Demons, the ancients called those creatures of pure shadow and darkness that cast terror into the hearts of the mightiest warriors. Their leader was nicknamed Shitan (Satan), or the adversary, and his followers, Shiateen (Satanists). The partition protects us from being overrun and destroyed, but some have learned how to cross over. Others continue to gnaw at the fabric, hoping to tear it enough that forces that would devour us can come through in mass.

This and many other similar oral stories descended to us in our secular scientific age, as fables and myths of a time of war between man and fabulous beasts and giants. Take, for example, the fabled jinn king al-Ghoul whose daughters, when crossing over, found the taste of human flesh and our blood pleasing. Those drinkers of blood and devourers of human flesh were recorded in the ancient world as the ghastly Ghouls. Whether we believe matters not, for the impact of those ancient legends still touches a nerve deep in our collective memories. We now use the same accounts to entertain and frighten ourselves through the media, oblivious to any real danger. As what could very well be their ships phase into our space and create global phenomena, we still look up to the skies wondering if we are truly alone.

The evil jinn's war upon the earth was interrupted once, at least. The unsuspecting hero was no other than the wise King Solomon, son of David. Empowered by God and an instrument known as the Ring of Solomon he was able to constrain and bind the seventy-two worst of those terrors in the bowels of the sea and other far reaches of the earth. Many others of the jinn were forced into slavery to help him establish his kingdom upon the earth. Briefly, the tables were turned on the ancient ones. A complete accounting of all that happened is unknown, for all the legends and stories conflict. One thing is certain - an actual record of those beings and records of how to do what King Solomon did became one of the most sought after secrets of the occult world.

The oldest grimoires that talk about those ancient ones mention no benefit to any sorcerer that commands them and, for the most

part, give no tool or method of evocation. Examples of such magical tomes are the Testament of King Solomon and the Sepher Maphteah Shelomoh (Book of the Key of Solomon), translated by Hermann Gollancz. The manuscript translated in this book is an example of the oldest known Arabic version of the same tale.

Serious practitioners of magic know that our craft, both ancient and modern, is not about dark and horrible rites that summon ghastly beasts, make pacts with demons, or enslave spirits. Yet, one of the most sought after aspects of our art seems to be just that. The thrill, the excitement, the rush of standing in a magical circle drawn from one of those ancient grimoires and commanding one of the ancient ones to do one's bidding can fill a magician with a sense of personal power. Magicians today, who want to recapture this thrill by evoking those demons for material aid, have books such as the Lesser Key of Solomon to guide them.

Of course, reality is never as exciting or fulfilling as the myths and stories surrounding the dreams of power. For the most part, few magicians who have worked with such tomes have had physical manifestations of those demons. What I mean by physical manifestation is concrete, tangible, creatures that can actually cause physical harm or physically manifest things that can't be explained by coincidence or self-hypnosis. Many of the self-styled adepts of evocation would be the first to tell you that there are no horned, tailed, hooved critters from the depths of hell and any one who'll tell you otherwise is most likely delusional or selling you snake oil. The majority consensus is that it's all parts of the subconscious. We are projecting mental shadows into mirrors in a complex act of fantasy psycho-drama and conversing with them. Some would admit to certain physical manifestations, but they are talking about things like smoke that forms shapes, strong energies or feelings, black clouds, and so on. I recall a conversation with one magician who told me he will believe in the objective existence of those beings when one of them actually stretches a hand out of the mirror and touches him.

There are some explanations for this disconnect between the myths and reality. The most logical reason is that on some level people have been following a false premise. According to the re-

ligious narrative, the power of King Solomon was given to him by God and he asked that this power not be passed to any after him. This doesn't deny the validity of magical evocation techniques, but it is questionable that the same evil beings supposedly bound by King Solomon would have been best suited to aid the summoner or would have responded to any man who seeks to bind and control titans for his person errands. Fortunately, it is also highly unlikely that the names mentioned in more popular renditions, such as the Lesser Key, were the exact same demons that King Solomon had to contend with.

The second reason is technical and rests on knowing the proper methodology for evocation. So little of the ancient techniques have survived in English writings that most modern magicians have had to construct their own theses on how it is done. When failing to achieve the same goals and recreate the success of the ancients, modern magicians simply redefined the goal and the objectives. When one can't achieve physical flight, it is easy to be satisfied with flight of the imagination, the uplifting of the mind.

This is all about to change, as more and more of the original writings of Arabic magicians and their accounts of jinn magic are being translated into English. In time, even the rank beginner will begin to attain more physical results than the adepts of the previous generation of Western magicians. This comes with a risk. The writers of ancient times expected everyone to have a teacher. They passed on their greatest secrets orally. One such important secret is of the complete names and descriptions of the jinn. Should a present day seeker pick up a modern translation today, they wouldn't be able to ascertain whether they were summoning a benevolent jinn or one of the commanders of Iblis's army.

You can navigate around this mine field with the Book of Deadly Names. The manuscript provides one of the rarest lists of evil jinn names. It lists the name, location, description, physical harm, and remedy for the seventy-two worst of them. Most important to modern magicians would be the list of names. I realize that in the hands of the demented, such a list could easily be used to summon horrors most can never truly banish. However, it is an important tool for

sincere seekers to provide familiarity with the enemy and a way to avoid inadvertently summoning those forces.

The manuscript itself was first discovered in 1969 during the preservation of a palace in Ocana in Spain, which was marked: House of the Royal Commissioner. It consists of 71 folios of 210 x 150 mm and dates back to 831 Hegira, or 1428 AD. The first translation was made into Spanish by Joaquina Navarro and Juan Ruiz and published by the University of Granada. The manuscript's text is hand-written, using the old African Arabic common around the 10<sup>th</sup> century. It contains many references to Hebrew Names of God and the Star of David. In an age and a place where such manuscripts flourished, the manuscript was walled off and hidden from mortal gaze, but not destroyed. We can only guess at the reason.

I got a glimpse of its power upon its discovery. I had stumbled upon it by accident during a visit to a university library in the mid 1990s. It was among a stack of books that fell from a shelf. I knelt on the floor to pick up the books, and discovered the manuscript. As I stood up, for the first time I saw a being made of pure shadow with eyes like fire standing there. I saw it physically and clearly, like I could see any object, for 30 seconds before it disappeared. Never before had I seen such a thing and to say I was shocked would be putting it mildly. I quickly tried to get the manuscript photocopied, but for unknown reason the copiers weren't working. The librarian asked me to follow him and he led me behind the counter into the staff rooms and through a back door to the outside. He said I could use one of the photocopiers in another building on the campus; then he went back in. I could have easily taken the book home. I was neither a student nor did I have an account at the library. I knew it was the doing of that being. I quickly photocopied it and returned the book lest I be tempted into theft.

During the translation process, physical manifestations occurred to different people or their friends before they were asked to join the project. The editor's best friend, a down-to-earth non-religious individual, woke up to see a bearded man wearing a turban, with eyes like fire, standing in her bedroom doorway. She screamed at him and he walked into the bathroom. She followed him there, but

Book of Deadly Names: Foreward

he had disappeared and all that was left were blood stains on the counter that couldn't be cleaned off. Other manifestations involved the sudden appearance of deep scratches like those of a bear, on the wall both in my home and in a house where I was visiting. People experienced headaches and became ill at ease just driving up to the house and a few fled quickly from what they felt was an invisible danger. On more than one occasion, our cat's tail caught on fire from a candle and she stood there unflinching and staring into the air. Other signs of haunting, such as people hearing their names while no one was there, feeling really hot in cold rooms or vice versa, feeling watched and so on, were common.

I suspect the evil jinn did not intend to block the book, since they could easily have done much more. I suspect they want the book out because they expect someone out there to summon them and, in doing so, help them cross over the veil. My hope is that you won't be the one to give them that chance and that you'll use the book for what it was intended, as a guide in navigating grimoires or for helping cure whatever harm they may inflict.

Nineveh Shadrach

Book of Deadly Names: Foreword

GUIDE TO THE ARABIC LETTERS AND THEIR PHONETICS

Initial	Medial	Final	Alone	Romanization
ا	ل	ل	ا	A a, short as in at Ā ā, long as in catch
ب	ب	ب	ب	B b, as in bell
ج	ج	ج	ج	J j, as in jam
د	د	د	د	D d, as in divine
هـ	هـ	هـ	هـ	H h, as in heaven
و	و	و	و	W w, as in wisdom
ز	ز	ز	ز	Z z, as in zeal



Book of Deadly Names: Foreward

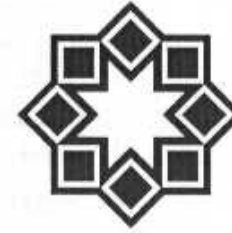
Initial	Medial	Final	Alone	Romanization
ح	ح	ح	ح	H h, as in hot, or as if you were blowing on your cold hands
ط	ط	ط	ط	T t, hard, guttural, strongly uttered (Tuh)
ي	ي	ي	ي	Y y, as in yam and for ee Ī ī, as in seer
ك	ك	ك	ك	K k, as in kitten
ل	ل	ل	ل	L l, as in lamb
م	م	م	م	M m, as in mother
ن	ن	ن	ن	N n, as in noon

Book of Deadly Names: Foreword

Initial	Medial	Final	Alone	Romanization
س	س	س	س	S s, as in seven
ع	ع	ع	ع	‘, pronounced like a very soft a, like the sound the doctor asks you to make in the back of your throat
ف	ف	ف	ف	F f, as in feather
ص	ص	ص	ص	Ş ş, pronounced by making the vowels before or after it lower pitched, deeper, like a barbarian might speak
ق	ق	ق	ق	Q q, pronounced like a k, but more guttural and further back in the throat
ر	ر	ر	ر	R r – trill or roll the r
ش	ش	ش	ش	Sh sh, as in shine

Book of Deadly Names: foreward

Initial	Medial	Final	Alone	Romanization
ت	ت	ت	ت	T t, as in tail
ث	ث	ث	ث	Th th, as in thin
خ	خ	خ	خ	Kh kh, as in loch Ness
ذ	ذ	ذ	ذ	Dh dh, as in the, this
ظ	ظ	ظ	ظ	D d, very deep, guttural, hard sound
ظ	ظ	ظ	ظ	Z z, like the dh, but deeper and stronger
غ	غ	غ	غ	Gh gh, like a baby's gurgle



Original Manuscript  
of  
King Solomon  
☾  
72 Evil Jinn

And the Shiaten were governed with utmost dominion. That is because God, the Great and Almighty, gave to Solomon, peace be upon him, the grand, radiant, illuminating, vaulted and cherished ring. He revealed it to him on the tenth day whereupon God gathered in it His kingship and ordained in it His grace and ability. Then he said, "My Lord, grant me a kingship never to be attained by anyone else after me. You are the Grantor." Therefore, God subjugated the wind, the birds, the Jinn and the humans to him. He gathered to him from among them every mason and diver, submitted all the nations to him, subjugated to him the winds flowing by his command and resting at his destination and from the Shiateen every mason, diver and others residing in shackles. These He gave to him as a boon and empowered him without measure.

When this was fulfilled to the prophet of God, Gabriel and Michael, peace be upon them, came to him. They said to him "O Solomon, God, the blessed and exalted above partnership in His kingship, has given this to you." At that point, Solomon said, "The exhaustion of thanks be to God and praise to Him. I ask You, O Lord, with Your Glory and Dominion, do not give it unto another after me, for You are the Grantor."

Then he gathered the nations from the East of the Earth and its West, such as from S'adah, Rome, Persia, the people of the cities and the philosophers who used to read the books of wisdom, the most knowledgeable on the earth and the people of gnosis. Thereupon each one of them told him what news he had, and what wonders occurred in his land. Then he asked the Jinn and the Shiateen, and they too told him of their affairs and they couldn't withhold anything from him. The first Jinni from among the Jinn and the Shiateen that came to Solomon, peace be upon him, and obeyed him was a Shitan called Fiqitush. He was from among the chiefs of the Jinn and their leaders and a physician from their nations. He said to him, "O truthful prophet and virtuous leader, I will clarify to you...

والتي اجن حاكم بها غاية الحكم وذلك ان الله عز وجل اعطاه سليمان  
 عليه السلام الخاتم الكبير المشرق المنير المحزون المكنون انزله عليه  
 يوم عاشوراء جمع الله ملكه فيه وحكمه فيه وقدرته فقال  
 رب مه لي ملكا لا ينبغي لاحد من بعدي انك انت الومهاب فبشر  
 الله له الريح والكبير والجن والانس وجمع له منهم كل بنا وغواص  
 وانما انت له جميع الاعم وسفر له الريح تيرد بامره رجا حيته اصاب  
 والشياطين كل بنا وغواص م وانزل من قريش الاصعاد اعطاهم الريح والجن  
 ون ما من ا وامسك بعير حساب **فاما** مع لسبير الله ذلك اناء الريح والجن  
 عند العلم  
 والجمع غلصة  
 جبريل وميكائيل عليهما السلام فقال له يا سليمان ان الله تبارك وتعالى  
 امرني بك بملك اعطاه اياك **وقال** سليمان عند ذلك تعبر شكرا  
 لله والثناء عليه اسلك يارب عزتك وسلطانك لا تعطيكة لاحد من  
 بعدي انك انت الومهاب **فم** انه جمع الامم من مشرق الارض  
 ومغربها مثل سعادك والروح وبارس وابل المذن والعباسيين  
 الذين كانوا يقرون كتب الحكمة **واعلموا** الارض وارسل المعر  
 فة فاجبره كل واحد منهم بما عنده من الاخير وما كان به  
 ارضه من العجايب ثم انه تنال الجن والشياطين واجبره ايضا  
 مورهم ولع يفخر ان يحدوا عنه **فقال** في حبه اناس سليمان  
 عليه السلام واكلمه من جميع الجن والشياطين كان يشك ان يقال  
 له **فيمطوش** وهو من روس الجن وزعموا به **وقال** في حبه اناس سليمان  
 فقال له ايها النبي العاصم والي **فقال** انما اريد ان اذكر

and I will inform you about what the tribes of Jinn conceal from affairs, what they do from the corruptions, what are the consequences of their decay, their transgression, their trickery, and how they spoil the earth, for I know their affairs. Therefore, send me to them with your empowerment and what is in it from the names of your Lord. I will bring them to you, O king. I swear to you by God's Glory, Dominion, Capacity, Majesty, Evidence, Grace, Generosity, and Kingship or Loftiness, I will not conceal anything from you about them, for I know about their residences, affairs, movements, and their settlements."

Therein he sent him with Gabriel and Michael, peace be upon them, and with them the noble ring. They came to their residents at the ends of the horizon, and then he brought them to the prophet of God, Solomon, humbled by permission of God, Lord of the Universe. Some of them came by force and some of them came willingly. When they gathered before him, some of them began to wonder about some of the others, and say: "O Wonder! Who is this king, to whom God has subjected us, and gathered us around him?" Fiqitush said to them, "Host of the Jinn, God the Glorious has made you all subjects unto His prophet and messenger. He didn't gather you from every class, from two underworlds, and from the east of the earth and its west except to destroy you or to guide you. You have refuge neither from His ensuing evil nor from the command of God and his dominion. You have no dominion over the prophet of God. So, who will rescue you from God's torment, wrath, and hegemony? So then listen and obey and you will be guided."

Then Solomon, peace be upon him, rose to his court, and sat upon his Chair, which was placed upon the bed of his kingship, and he drew toward them, so then all of them congregated from the east of the earth and its west, and the bosoms of the heavens. Then he praised God and thanked Him, and offered his ovation to Him and glorified Him. Thereat he fell prostrating to God for what He gave him...

ولحمرك هلوما يطعن فبايل العجز من الامور وما يصنعون من العباد وما يكون  
من ابتادهم وبغيتهم وتباعاتهم وكعبه يعسج ونية الارض بايها  
رو بامورهم: ما رسلني انت اليهم ان يعزتك وما به من اسمارك انا  
انك بهم ايها الملك واحطوك بعزك الله وسلطانك وقدرته وعظمته  
وبرهانه وفضلته واحسانه وملكته اوسمايه لا اكنع عنك منهم شيئا  
باي عار وبما زلهم وشانهم وحركاتهم ومواظبتهم فحينئذ ارسله  
مع جبريل وميكائيل عليهما السلام ومعهم الخاتم الكريم فانوا  
منزلهم من افكار الالف فانابهم الى النبي لا اله سليمان صاغر  
باذن الله رب العالمين فمنهم من اتانا فهرا ومنهم من اتاهو  
عا فلما اجتمعوا اليه جعل بعضهم يتعجب من بعض ويقولون يا  
عجا من هذا الملك الذي يخزن الله له وحشنا اليه فقال  
لهم فيقولون من معشر الجن ان الله سبحانه يترككم لنيبه ورسوله  
ولم يجمعكم من صفة سئل ومن الارض السعالي ومن منار فال  
رض ومغارها الا ليهلككم او ليرشدكم: فما لكم ما لم  
شركه المنيع وكلام امر الله وسلطانه وكما سلطانكم على نبيس  
الله فمن الغيب ينجيكم من عذاب الله ونقمته وسكوتة فاستمعوا  
واطيعوا لترشدوا وانتم ان سليمان عليه السلام قام الى مجلسه  
وقعد على كرسيه موضوع على سرير ملكه ونصر اليهم فحشروا  
عن مشرق الارض ومغارها واكنا بها السموات اجمعين حمدا  
الله وشكركم واثما عليه ومجده ثم فرساجدا لله على ما اعطاه



and the abundance that He gave him of rulership from His grace and charity. Then he raised his head and said "O Lord, to You be the praise; and unto You is the kingship, O King of Kingship. To you is the Majesty and Capability. You have created me, O Creator of Creation, O Expander of sustenance, from mud, O Dominator. You have created them from poisonous fire and made me a governor over them, and made me their owner. So blessed be our Lord. You exalted a great exaltation, and a prayer upon all Your prophets and messengers."

Then Solomon, peace be upon him, commanded the scholars of India, Persia, and Rome, so they sat before him in rows and upon them were their weapons. From the Jews there were seven hundred, from the Persians two hundred and fifty, from the Romans two hundred and from India one hundred and fifty. Their total amounted to one thousand and three hundred. These were the philosophers. The scribes of the prophet of God Solomon were sixteen men, from each kind four men.

Then God, the Blessed and the Exalted, threw fear into their hearts. So, Solomon, peace be upon him, commanded them to write everything that was dictated to them by Fiqitush of the affairs of their corruptions, deeds, movements, silence, and all of their affairs and news. Then Solomon said to him, "O Fiqitush, illustrate to me their characteristics and the resemblance of their bodies. Don't hide anything from their images from me." He described them to him. Some of them were chained by Solomon, peace be upon him, with a tight shackle. Some of them he made to undertake oaths and bindings. Some of them he imprisoned in the depths of the sea and the islands of the rivers, each one of them based on his faith and severity. Then he pushed all of that into the vessel and placed over them aids and watchers. Then Fiqitush displayed the Jim and the Shiiteen before Solomon, the prophet of God,...

وجزير من ازالة من بصره وامسانه : ثم رجع واسه وقال يا رب  
 العزة ولك الملك .. يا مالك الملك ولك العظمة والقدرة خلقتني  
 يا خالق الخلق ويا باسط الرزق من طين ويا مهيمن وخلقتهم  
 من نار السموم والسلطنتن عليهم وملكنتس اياهم فتبارك  
 بنا وتعاليت علو كبريا والصلوة على انبيائك ورسلك اجمعين ثم  
 ان سليمان عليه السلام امر غلاما الهندى وجارس والروم جلسوا  
 امامه اصنافا وعينهم سلاحيهم وكان من اليهود سبع مائة و  
 من فارس مائتان وخمسين : ومن الروم مائتان : ومن اهل  
 الهند مائة وخمسين يحمل جميعهم اليه وثلاثة مائة وهو  
 قد كانوا البلاسة وكانوا كتاب نبي الله سليمان ستة عشر رجلا  
 من كل لغة صعد اربعة رجال ثم ان الله تبارك وتعالى  
 افترق في قلوبهم الرعب فامرهم سليمان عليه السلام ان يكتبوا كل  
 ما فى ابيهم فيقبطوش الا من ساءهم واعمالهم وحركاتهم  
 وسكنوتهم وجميع امورهم وانما هم فقال لهم سليمان  
 يا فيقبطوش صور لي صفتهم ومتابيحهم اجسامهم وايا ان تبيع  
 علي من صورهم شيئا : فصورهم له فممنهم من كبله سليمان عليه السلام  
 بالكبل الوثيق ومنهم من اخذ عليه بالعمود والامتاق ومنهم من بصرته  
 بين فيعان البحار وجزاير الانهار كل واحد منهم على قدر دينه وجم  
 خذلانه : ثم دجع ذلك الراجزان ورفق عليهم الا عوان والرفاق ثم  
 ان فيقبطوش عرض اليه والشياطين على ان يبيعتهم سليمان فبيعه

tribe after tribe, many diverse soldiers, and princes of princes. Then the prophet of God, Solomon, approached him, asking him of his name, his place, and the nature of his damage and harm and of whatever he ordered him, he obeyed him. By their accounting, there were seventy-two Taylaq, and other Jinn and the Shiatin who were newly arrived. Fiqitush was a leader among them, and of the best counsel to Solomon, peace be upon him, either in private or in public. He was their greatest and most powerful governor, and most knowledgeable. He chose from among them after Fiqitush, Ma'auh, Dihesh, Hid Al-Maqliah, Sadun, Damlao, Mīaq. And Azeḥ Ben Barkhīa was the foremost scribe of Solomon. They said, "God knows best, that he is the son of the uncle of the prophet, Solomon, and he possessed the Magnificent and Supreme Name of God, which was this: O Divine One, Your description, essence and being in exaltation, none knows but You. You are He, the Divine. You are the spark of the air in the sky, and the speaker of the earth upon the waters, Who have chosen for Yourself the beautiful names. O You are the instrument of readiness in the face of calamity and the resolution of hardship, O Allah. O Allah, answer my supplication, O most merciful among the merciful, O Divine and God of all things, one God, there is no God but You, Ever Living, Eternal, Complete, Blessed, the Holy One, the Light of the Heavens and Earth, Transcendent."

Then the first Tayleq, named Mahmas, entered before Solomon, peace be upon him, in the form of a man dignified with a goat's head and his hair like that of a woman. Solomon, peace be upon him, said to him "What is your corruption? Where is your residence?" Mahmas said, "I reside in the shades of churches. My corruption is that if I seize a person, I choke him till his tongue drips with his saliva like a maiden horse. This will become known through running and distress." Fiqitush said, "The medicine for this, O prophet of God,...

بسم الله العظيم في ليلة وجود الدنيا واميرًا امرا جافيل نبي الله سليمان يستله  
عز اسمه واين مكانه وكيف ضربه واذا ما وعل ما امره اذ به فكان به  
عزادهم انسان وسبعين كيلفا والجن والشياطين بعد ذلك من  
الواكص اليه فكان يفكوش رسل منهم وكان انصبرهم لسليمان  
عليه السلام في السر والعلانية واكبرهم واشدهم سلطانها واعلمهم  
علمها **فاحذر** منهم بعد يفكوش ما عوش وديهش  
وحية الماضية وسدون ودمليو ومياق واصبه بن برخيا كما  
نبي سليمان عزم وقالوا والله اعلم انه كان بن عماله نبي سليمان و  
كان عنده اسم الله العظيم الا عظام وهو في اللهع يا من لا يعلم  
وجهه ولا ماهوته العلو الاله هو يا من هو الله هو يا من شر الهوس  
بالسما وكلهم الارض على الماء واختار لنفسه الاسما الحسن بل عرته  
الحنانيح ويا هم من الشيا به ياله يا الله اجب دعوتيه يا ارحم الراحمين  
يا الله والاه كل شيبي اله واحدا له الاله هو الحيس المقوم التلع المبارك  
المقدس نور السموات والارض الكبير المتعال **فاحذر**  
**عزل الكهيعلى الاله** قال علي سليمان عليه السلام واسمه  
~~مهمم~~ مهمم مهمم في صورة رجل موفر بروسى عنز بنو شعرة  
شجر العرات قال له سليمان عليه السلام ما جسادك واين مكانك قال  
مهمم مكان في كلال الكنايس وفسادس ايه اذا اخرجت ا  
التعلم بر كض والويل **قال** يفكوش دوا هذا يا نبي الله

الفاحذر  
وشمل اسما  
محلها

is pellitory, or, as it is said, smoke him with Chinese rhubarb. Bend his head over till he sees the smoke begin to rise. He should be given to drink the measure of one durham each day on three consecutive days and he will be cured by permission of God, the Exalted. Hang on him two twigs of smearwort. Hang on him the following names and he should drink them if God the Exalted wills. They are: 'Ahya Sherahya, Adonī, Aṣḥaot, Al Shedaī, God commands you with this or are you indifferent to God? I seek refuge through Allah, the Supreme, from the accursed Shitan. I invoke refuge upon you, who this has been adorned upon through Allah, the Supreme, who has nothing greater than Him, also, with words that are complete, blessed, purified, and cleansing that can't be exceeded by any pious or by any wanton being from any Shitan and pest, and from every accusing eye, stubborn Shitan, and rebellious Jim. It is from Suliman and it is in the name of Allah, the most Gracious, the most Merciful. Don't rise against me, and come to me submitting. You will be spared from them by Allah, and He is all Hearing and all Knowing. There is no strength and no power but through Allah, the Most High, the Supreme. Allah, Allah, Allah, there is no God but He, the Most High, the Supreme. Allah, Allah, Allah, Allah, there is no God but He, the All Knowing, the Bestower. Allah, Allah, Allah, Allah, there is no God but He, the Self-Sufficient, the Praiseworthy. Allah, Allah, Allah, Allah, there is no God but He, the Ever Living, the Self-Existing. He is God, whom there is no God but He, to Him is the governance and to Him you return.'

Then the second Tayleq, named Munis, entered before Solomon, peace be upon him, in the form of a one-eyed man with mule feet. Around his height was entwined a serpent with its head at his front and its tail at his back. Solomon said to him "What is your corruption? Where is your residence?" Munis said, "I reside in common graves. My corruption is that if I seize a person, I choke him without injuring him; then I leave him senseless, then leap on him in the image of a viper." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a black snake or the urine of a boy for him to sniff if he is taken..."

تأخر وقتها يقال الروند الصبي يتحقق به. ويكس رأسه عليه حتى تتر  
 مع يبع دخانه وبيغاله زينه در ايم كل يوم ثلاثة ايلع. متو اليات ما  
 فويرا بائن الله تعالى. ويكتب له هذه الاسماء ويعلق عليه عودين من  
 الكزبرة الكوبيل وتعلق عليه هذه الاسماء ويشربها ان شالله تعالى  
 وبعين هاهنا ايها باشارهيا ادونين اصباوت الرشيد لس الله امركم  
 بهذا امر الله تفترون اعوذ بالله العظيم من الشيطان الرجيم اعوذ  
 بالله من علق عليه بالله العظيم الغيلا شيس اعطع منه وبكلماته التامات  
 المباركات الكاهرات المظهرات التي لا يجاوزهن بيرولا باجر من كل شيطان  
 وهامة ومن كل عين لامة وشيطان عبيد وجز مريد انه من سليمان سليمان  
 وانه لبع الله الركن الرجيم الا تعلقوا عليه وانويتم مسلمين بسببكم هم  
 الله وهو اسمع العليم ولا حول ولا قوة الا بالله العلي العظيم الله الله  
 الله لا اله الا هو العلي العظيم الله الله الله لا اله الا هو العليم الكريم الله  
 الله الله لا اله الا هو العلي العظيم الله الله الله لا اله الا هو العليم الحكيم  
 الفوق هو الله الغيلا لا اله الا هو له الحكم واليه ترجعون ثم دخل  
 عليه الكلب الثاني واسمه مونس في سورة رجل باعور  
 له رجل بخل وعل سام حبة ملويه راسها من فمه وذنبها من خلفه  
 قال سليمان سمع ما فسدك واين منكك قال مونس مسكن  
 في القبور العادية وصادق لي اخذت الانسان حفته من غير ان يو  
 ذابه ثم اخليه ان يعقل وترياله في سورة حبة قال في كوش  
 دوا هذا: يا نبي الله مرارة حبة سودا او بول صبي يعطاه اذا اخذ





ت Mahimtas



مهمس



ت Mantis



مونس



by the affliction. Also, write for him these names on a string made of three colors: red, yellow, and green. If you can't find the urine of a boy, then use a black bull. He should sniff it and he will be cured by permission of God, the Exalted and Glorified. This is what is written for him: 'Ahya Ahya Ahya Sherahya, Aṣbaot, Al Shedaī, Adonī, Alohīm, Alohīm, Alohīm, Shala, Shala, Shala, Sherahya, Hya, Hya, Barhya, Barahya, Ṣabaot, Ṣabaot, Yahīm, Shīm'im, Selselīm, Selīselīm, O Lord shield us from calamities. O most merciful of the merciful.' Also write these names for it: 'the Supreme, the Glorious, the Generous.' Make three spreads for him and the sick one should drink them and he will be cured by permission of God, Exalted and Glorified. They are thus: 'By permission of Allah, the Exalted,

no Lord but Him. مصليمة باحصا باحصا بالصاوعياكم Blessed is our Lord and Exalted. There is no Lord but Him, the One, the Subduer.' "

Then the third Tayleq, named Naqīq, entered in the form of a woman that has the body of a lion and has hair that is beautiful. The face was the face of a woman. Solomon, peace be upon him, said to her "What is your corruption? Where is your residence?" She said, "I reside in coast lines. My corruption is that if I seize a person during his waking state, no one can touch him. If I seize him in his dream, I leave him with the names of the dead." Fīqītush said, "The medicine for this, O prophet of God, is opium, and Syrian rue seed, which should be cooked with pure green olive oil. It should be given to him to drink and to sniff. Write for him also these magnificent names, and hang them on him; it is his cure by permission of God,

the Exalted. These are كهمكعسعسفيال 'Yah, Yah, Yah, Wah, Wah, Wah, Akh, Akh, Akh, Lakh, Lakh, Lakh, Berkīakh, Berkīakh, Selsel, Selsol, Selsah, Ah, Ah, Ah, Ahya, Ahya, Ahya, Adonī, Adonī Sabaot, Sa-baot, Sabaot...

العرض ويطلبه هذه الاسماء تحيط بئر ثلاثة اللون احمر واصفر واخضر  
 فان لم يوجد بول جناب صبي هو نور اسود ويسعط به بيرا باجن العر  
 وجل وهذا ما يكتب له اهيا اهيا اهيا شرهيا اصباوت الرشاي  
 ادونس الوعيم الوعيم شلا شلا شلا شرهيا هيا هيا برهيا  
 براهيا هو صباوت صباوت يهيم شيمعيم سلسليم سلسليم  
 يلرب سنا انصروانت ارحم الراحمين وتطت لها ايضا هذه الاسماء  
 العظيم الخليل الطيرع وتعمله ثلاثة اشتره ويشربها الله العليل  
 وهين بيرا ان ثلثه عز وجل وهين هاده ان ثلثه تعلق لاريد غير  
مصليمة باحصا باحصا بالصاوعياكم تتركها بنا وتعلق لاله الا  
 هو الواحد الفهارثم دخل الطيلق الثالث عليه واسمها  
 واسمه نفيق بصورة امرأة لها جنسة اسنة ولها شعر شعر حسن  
 الوجه واجه امرأة قال لها سليمان عليه السلام ما جسادك واين  
 الساحل التي تسكنها قال مسكني الحسور وجسادن ايد اذا اخذت الانسان  
 القصر والنوع يعقضة هيمنته فلا يفجر احدا ان يمسكها واذا اخذته بين يديه  
 تركته بهذا اسما الموتى فالس وينيكوش دوا كهمكعسعسفيال يا نبي الله  
 ابيون ويزخر من يطبخ بالزينة انعاق وهو الجوار ويسفر منه  
 ويسعط به وتكتبه هذه الاسماء العظام وتعلق عليه هيا هيا  
 ان ثلثه تعلق وهين هذه كهمكعسعسفيال به به واه واه واه  
 اخ اخ اخ لادخ لادخ لادخ بركياخ بركياخ سلسل سلسل  
 سلسه اه اه اه اهيا اهيا اهيا ادونس صباوت صباوت صبا

Sherahya, Sherahya, Sherahya, Exalted, Exalted, Exalted, Shefahah, Shefahah, Shala, Shala. Exalted is our Lord. There is no God but He. Shala, Shala, Shala, Şiṣal, Şiṣal, Wah, Wah, Wah, Wah, Wah, Wah, Hala, Hala, Hala, Hun, Hun, Hun, Hya, Hya, Hya. I seek refuge in God's complete words from every Shitan, pest, and from every accusing eye. Exalted are you, O my Lord, a great Exaltation. Allah witnessed that there is no God but He, One without any partners, One God, and to Him we are submitters, the Sole One, the Eternal, who hasn't taken a partner or a child and has no equal.' "

Then the fourth Tayleq, named Majid, entered in the form of a man with the head of a dog, his right hand was that a dog's paw, his left hand was a human's hand and in his hand was a stick. Solomon said to him, "What is your corruption? Where is your residence?" Mujed said, "I reside in the wilderness and in wells. My corruption is that if I take a person, I bloat his stomach and rob him of his senses." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a crow and the milk of a black she donkey with a bit of mangrove tree that has been ground and its liquid extracted. The ill should be made to drink it for three days on an empty stomach. Also, write for him these names, the two beseeching, Say He is the One God, the verse of the Throne, and the verse of Protection, on three spreads. You should incense the spreads and the sick one with Indian aloewood, opium, euphorbia, olibanum, and long rhubarb, and he will be cured by permission of God, Most High and Supreme.

It is these: **حمم ح ط س ل س ل س ل س ل ع ه** 'Holy, Holy, Holy, Lord of Angels and Spirits, glory to He Who has excelled in all things and refined them. Glory to He Who has made the day and the night. Glory to He, who resurrects those in the graves. Glory to the Lord of ends. Glory to the cause of causes. Glory to Allah, exalted above all that they describe. Peace be on all the messengers. ...

ون نراهيا شرَاهيا تعلى نعلن نعلن نعلن شعاهه شعاهه شلا شلا  
نعلن ربنا لا اله الا هو شلا شلا شلا صبل صبل وااه وااه  
وااه وااه وااه هلا هلا هلا هلا هلا هلا هلا هلا هلا هلا هلا  
الله اثامت من كل شيطان وهامت ومن كل عين لامة تعاليت يا  
الهمس علوا كبيرا شهه الله انه لا اله الا هو وحده لا شريك له الهيا  
واحد ونحن له مسلمون ورد صمخ لع تحت صاحبة وما ولد ولم يكن  
له كفوا احد **نحم دخل الكليق الرابع عليه اسمه مجد**  
يه سورة انسان له راس كلب وبعه اليمن بيه كلب واليسرس بيه  
ان سان وبعه عصاه **قال له سليمان ع مع ما بسادك**  
واين مسكنك قال مسكنى بيه البرية والابلار وبعادس  
ايه اذا اخذت الانسان انفع بكنه واسلمه العفل **قال**  
**فيفكوش دوا هذا يا نبي الله مرارة غراب ولبن جمانه سودا**  
**وشبير مز فرج يثق ويعصر ماوه ويبس منه العليل ثلاثة ايام على**  
**الريق وتكثبه هلك الاسما والمخودتين وفار هو اله احد واية الطرس**  
**واية الحرس بيه ثلاثة نشرة ونجر النشور والعليل يعود كيب**  
**ويون وايون وفريون وكندر وزونة فاه بيرا ماذن**  
**اله عز وجل وهين هاده حمم ح ط س ل س ل س ل س ل ع ه قدوس قدوس**  
**قدوس رب العليكة والروح سبحن من امرع كل شيس باحسه سبحن**  
**جاعل الكلمات والنور سبحن باعده من به القور سبحان رب الارباب**  
**سبحن مسبب الاسباب سبحن الله وتعالى عما يشفون وسلام على المر**



Naqīq



Majīd



نقیق

مجد




and praise to Allah, Lord of the Worlds.



Ahya Sherahya Ahya Sherahya Ahya Sherahya There is no strength and no power except through Allah, the Most High, the Supreme. There is no God but He, the Mighty, the Wise. There is no God but He, the All Hearing, the Supreme. There is no God but He, the Kind, the Compassionate. Heal, O Healer, for there is no healer but You. There is no strength and no power but through Allah, the Most High, and the Supreme."

Then the fifth Tayleq, named Jadhbah, entered in the form of a one-eyed man with a human face, human hands, and his legs like those of a lion. He was pointing with his hand to his head. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in canals of water. My corruption is that if I seize a person, I choke him until all of his joints are relaxed. Then I eat his flesh and inflame his blood until he can't even get up." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a wolf and the urine of a bull. Mix them together and let him sniff them. Write for him this protection, and he should be adorned with it. He should drink it three times every day, and he will be cured by permission of God. 'O hosts of the Jinn and Mankind, if you can escape from the boundaries of the heavens and earth, then escape. You will not be able to escape without authority. Rocks of fire and brass will be cast upon you. You will not be victorious. Has the Divine permitted you or is it to Allah that you are indifferent? Alohīm, Alohīm, Alohīm, Alohīm, Ahya Ahya, Ahya Sherahya, Sherahya, Sherahya, Aṣbaot, Aṣbaot, Aṣbaot, Awah, Awah, Awah, Awah, Wah, Wah, Wah, Beh, Beh, Beh, Hīruh, Hih, Hih, Hah, Hah, Ahya, Akh, Akh, Akh, Ah, Ah, Ah, Wah, Wah, Wah, Wah. Lord of the Exalted Light, Brilliance, Beauty, and the beautiful names. How great is the dominion of the One,

Allah. His dominion is the greatest of all dominions.  ...

سليمن والجمعة له والعاليمين  
اهيا شرهيا اهيا شرهيا اهيا شرهيا اهيا شرهيا اهيا شرهيا اهيا شرهيا  
بالله العليين العظمين لا اله الا هو العزيز الحكيم لا اله الا هو السميع العظيم لا  
اله الا هو الرؤوف الرحيم اشفي يا شافي لا شافس الا انت ولا حول ولا قوة  
الا بالله العليين العظيمين ثم دخل الكلبون الخامس عليه  
واسمه حذبه يعقوب بن رجل اعور وجهه انسان وبيته الانسان  
ولم يرحل انه يشير بيده على راسه قال له سليمان نعم ما جسادك  
واين مسكنك قال مسكني في مجاري المياه وبيته في اية اخفات  
الانسان خفته حتى يسترخي كل مفصل منه جا كل لحمه وامضد  
منه حتى لا يفكر ان يقوم من مكانه قال فيطوش دوا  
هذه ايا نبي الهم حرارة ديب ويون ثور جمع الجميع وبيعه  
وتكتب هذه الحرز ويعلق عليه ويشربه كل يوم ثلاثة مرات ولا يبرأ  
ان مثاله يامعشر الجن والانس ان استطعتم ان تنجوا من افكار الممونا  
توالارض فانجوا والانس والجن لا يسلكان يرسل عليكم اشواقا من  
نار ونحاس فلا تنتصروا الله اذن لكم امر على الله تعجزون الوهيم الوهيم  
الوهيم الوهيم اهيا اهيا شرهيا شرهيا شرهيا شرهيا اصباوت اصبا  
وت اصباوت اواما اواما اواما اواما اواما اواما اواما اواما اواما اواما اواما  
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There is no strength or power except through Allah, the Most High, the Supreme.' "

Then the sixth Tayleq, named 'qel, entered in the form of a one-eyed man with human hands and in his hand was a horn. The rest of his body was human. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in all roads. My corruption is that I fall on a person like a mountain and I leave him unable to move or talk." Fiqitush said, "The medicine for this, O prophet of God, is the bile of a crow and camel milk butter. He should sniff them and they should be given to him to drink. Write for him these names and adorn him with them, and they will be his cure if God wills. 'Alhya Sherahya, Hawah, Adonī, Šabaot, Al Šedaī, Sherahya, Šabaot. I shield you from illness with the beautiful names of Allah, His exalted attributes, perfect words, and encompassing nature. I block you with His power, His majesty, His dominion, His pride, and His kingship. And by a thousand thousand 'there is no strength and no power except through Allah, the Most High, the Supreme,' you will but depart from him, and there is no strength and no power except through Allah, the Most High, the Supreme.

اسم الحرام الذي لا يسمون به احد الا بالامر

On the Throne

Yarfesem Yatkes-ham. Kahsam Bedun Kastah Laqrīah Asmar 'wa O Dibaj O Nīkel O Tuṭus, hurry with the might of God, and by these great names.' "

Then the seventh Tayleq, named Alghul, entered in the form of a bird with human hands, head of a mule, two legs of a mule, and hair that was let loose to his feet. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in ruins and rocky places. My corruption...

ولا حول ولا قوة الا بالله العلي العظيم  
ثم دخل الطليق العباد من عليه واسمه عقل  
في صورة رجل اعوان له يذ انسان وبيد كمدراة او سابر جسد كجسد  
انسان فقال له سليمان عجم هما ما جسدك واين مسكنك قال  
مسكني في جميع الظروف وجساد ايد افع على الانسان مثل الجمل  
وتركه لا يستطيع يتحرك ولا يتكلم **قال** ميفطوش  
دوا هذا يا نبي الله مرار تغراب وزيد الجمل يستعابه ويسف فيه  
وتكثله معه الا سماء وتعلق عليه عيس بزوم ان مثاله وهين معه  
اهيا نحر شرابها هواك ادونير صباوة الرشد اس شرابها صباوت  
وعزتك اذا باسم الله العسنى وحقاته العلى وكلماته التامات و  
اسمايه العلامات ومنعتك بقدرته وعظمته وسلطانه وكبريائه و  
ملكوته وبالع الجلال حول ولا قوة الا بالله العلي العظيم اذا انصرفت  
عنه ولا حول ولا قوة الا بالله العلي العظيم  
اسم الحرام الذي لا يسمون به احد الا بالامر  
العرش عنهم يرفع يتكلم مع كهمع بدون كسطه لغزبه اسم  
عوا ياديباح ويانكل ويأهو كوس اسرعوا العرة اله ونحوه  
الاسماء العظيمة ثم دخل الكليل السابع على سليمان  
عليه السلام واسمه الغول في صورة كايير له يذ انسان وراسه يغل  
ورجلين يغل وشعره مرخي الرضيمها : فلان سليمان عجم ما  
جسدك واين مسكنك : فالتة مسطنج في الغراب والصغار ووساد



Jadhibah



جذبه



عقل



عقل

is that if I take a person, I mislead him. I open up another road for him so that I may cast him into dangers." Fiqitush said, "The medicine for this, O prophet of God, is to incense with the hoofs of a male goat and his droppings. Say over it, 'There is no strength and no power but through God, the Most High, the Supreme.' This should be maintained from the evening to the morning. Adorn him with these names and pound them with euphorbia, asaetida, and saffron, all of which should be kneaded with the bile of a cow. This should be placed on his face and also he should sniff them with opopanax. Adorn him with these names, and he should drink them and he will be cured by permission of God. \* An Riq, An Riq, Nu Fesher Fesher, the maker of the Throne, Throne of the Compassionate. Holy, Holy, Lord of the Archangels and of Spirits, Lord of ends, and freer from bondage. Ashmakh, Shmakh, Lord of the Archangels and of Spirits. There is no God but He; glory to God, praise God, God is the Greatest. There is no strength and no power but through Allah, the Most High, and the Supreme.' "

Then the eighth Tayleq, named Sajiz, entered in the form of a two-winged bird with a human's right hand, mule ears, and a bird's tail. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in the heights of mountains. My corruption is that I fall on a person and I spread on him what looks like leprosy." Fiqitush said, "The medicine for this, O prophet of God, is euphorbia, asaetida, scammony, saffron, and warrus to be kneaded with the bile of a cow, then placed on his face. He should sniff opopanax. Write for him these names and he should be adorned with them, and he should drink them three times a day, and he will be cured by permission of God the Exalted. And they are thus: 'O Divine One, I ask You with Your eye, which doesn't sleep and with Your Throne and Footstool, which do not move, to protect the carrier of these names. Yoqesh Riqoesh, the height of the Throne...

ايه اخذ الانسان اضلله واخرله كل طريقا غير ما حسن فيه الى الله  
 فقربتت الممالك // قال فيفطوش دوا هذا يا نبي الله ينشر بطير تيس  
 وبعرة وبعال عليه لاحول ولا قوة الا بالله العليين العظمير وبعين تلزم  
 من الليل ومن الليل الى الصباح وتعلق عليه هذه الاسماء // دوا  
 ما ايضا فرسيون وحلتية وزعفران بعين الكل بمرارة بفرقة و  
 بطلن به وجهه ويسقط بالجوشميس بعين بيتوق وتعلق عليه هذه  
 الاسماء وينشر بها وبعين هذه ان شالده ان ريفان ريفان نوفش فشر  
 بالخرقة العرش عرش الرحم فدوس فدوس رب العليكة والروح رب الار  
 باب ومعنى الرقاب اشع شماغ رب العليكة والروح لاله الاسو  
 وسبحن الله ولحمه لله والله اكبر ولا حول ولا قوة الا بالله العليين  
 العظيم ثم دخل الكيلق الثامن عليه واسمه صا  
 جزية صورة كابر له جناحان وايده اليمنية انسان وادنيه اخن  
 بعل وله ذنب كابر // قال له سليمان عجم ما فسادك واين مسكنك  
 قال مسكني بهتوا من الجبال وفسادني ايه افعل على الانسان وانتشره  
 مثل ابرص **قال فيفطوش** دوا هذا يا نبي الله فرسين  
 وحلتية وحمودة وزعفران وزعفران بعين بمرارة بفرقة ويطلن به  
 وجهه ويسقط بالجوشميس <sup>ببيتوق</sup> وتعلق  
 عليه ويشربها كل يوم ثلاث مرات فانه يبرئ يادن الله تعلق وبعين  
 هذه اللحم ايه اسلك بعينك التيه لا تنفع وبعرضك ويطرسك التيه  
 لا تنرك ان تعبط صاحبه هذه الاسماء بوقش ورفوش حلوا العرش



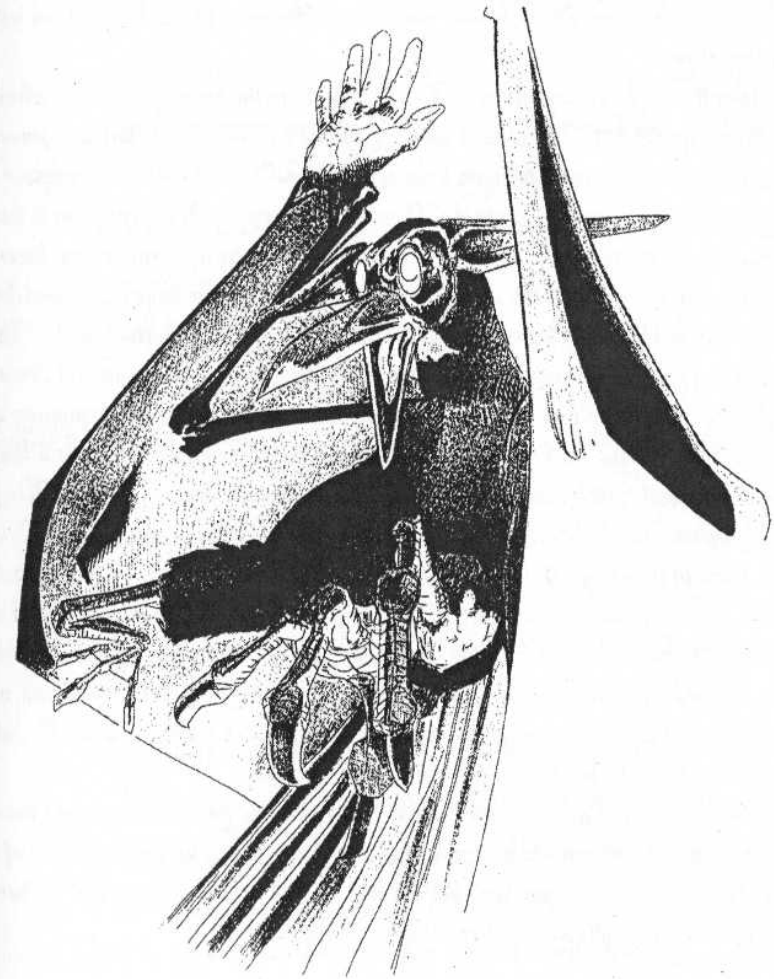
Alghūl



الغول



Ṣajīz



صاجز







Alrawah



الروعة



'mdyan



عمديان

My corruption is that I paralyze a person until he urinates. Then I leap on him in the image of a snake and we reside together for three years; then I leave him." Fiqitush said, the medicine for this, O prophet of God, is opopanax and rue liquid extract, which should be given to him to drink, and sniff. On the first half of the new moon write the following names for him, which he should be adorned with and drink, and they should be his cure by permission of God: 'Ahya Sherahya, Al Shedaī, Al Shedaī, Ath, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl, Ayl. You will be spared from them by Allah, and He is all Hearing and all Knowing. Allah, there is no God but He, the Forbearing, the Generous; Allah, Allah, the Forgiver, the Compassionate; Allah, Allah, the Absolute Ruler, the Apparent Truth. Allah, Allah, there is no God but He alone and without partner. To Him are the Kingdom and the Power. To him are the Glory and the Supremacy, the Forgiveness, the Force. Glory be to Him and Exaltation above what they take as Partnerships. Šabaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, El Hawash; He is the Lord of the Exalted Light and there is no strength and no power but through Allah the Most High and the Supreme.' "

الخفيم شهد الله ان لا اله الا هو الملك قوتلوا والعلم  
فادعوا النفس لا اله الا هو العزيز الحكيم نور وسع كل رولم

Then the eleventh Tayleq, named Latush, entered in the form of a monk with a hooded cloak on him; in his hand was a staff; on his head was the likeness of a bird; his hair was let loose to his shoulders, and under the cloak was a wool vest. Then Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside on islands in the seas. My corruption is that if I seize a man, I choke him until he foams, and maybe I kill him." Fiqitush said, "The medicine for this, O prophet of God, is asafetida root and cane root, which should be crushed and given to him to drink. Also write this amulet for him, with which he should be adorned; he should drink it, and it is a cure by permission of God. It is this: 'Bateltaf, Haltaf, Selīfī', Helkas,...

وفساديه اني اعلق الانسان حتى يموت وانزاله في صورة حية ونفيم ثلاث  
سبب ناع اتركه فقال معكوش دوا هذا يا نبي الله جوشين وملا  
السذاب يسفن منه ويسعابه ونظتبه هذه الاسماء في نحر الاول  
من الهلال وتعلق عليه ويشربها من بروه ان شاله ويمر به ان شاله  
ايها نوره شراهما الرشة ابن الرشته ابن ايل ايل ايل ايل ايل ايل ايل  
ايل فيسكنهم الله وهو السميع العليم الله لا اله الا هو العظيم الكريم  
الله الغفور الرحيم الله الملك الحق المبين الله لا اله الا هو وحده  
لا شريك له الملك والقدرة وله اليها والعظمة والرحمة والبهمة  
سبحانه وتعالى عما يشركون صاوت صاوت صاوت الرشته ابن الرشته ابن  
الرشته ابن الرشته ابن الرشته ابن الرشته ابن الرشته ابن الرشته ابن  
العظيم شهد الله ان لا اله الا هو الملك قوتلوا والعلم  
فادعوا النفس لا اله الا هو العزيز الحكيم نور وسع كل رولم  
الكامل الحاجي عند رجليه واسمه لكوش في صورة راهب  
عليه برش وبيضة عطاء وعل راسه حبة طاب وشعره ملقا على كتفيه  
وعليه مزروعة مزود تحت برنوسه فقال له سليمان عليه السلام  
ما عندك صاوتك واين مسكنك قال مسكني في جزائر البحور وما  
دي ايمانة الانسان خفته حتى يزيه ويرمقنته قال فيقول  
ش دوا هذا يا نبي الله عروق الاخرن وعروق الفص  
يسحق ويشربها وتكتب له هذه العز وتعلق عليه ويشربه  
هو بروه ان شاله وهو هذا بكلفه فلكو سليمان ملكس

البركة  
بشر



Yatalki', Hale', Balegh. It is from Solomon and it is in the name of God, the most Gracious, the most Merciful; do not rise above me and come unto me submitting. Holy, Holy, Lord of the Archangels and Spirits. There is no God but He the Exalted in Might, the Wise. We hear and we obey God.

سَمِعُكَ يَا رَبِّ هُوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Say: He is my Lord, and there is no God but He and upon Him do I depend. He is the Light. He is the Light of Lights, the knower of secrets, the darkener of nights, the brightener of day, there is no God but He, the, the Exalted in Might, the Judge, the Irresistable."

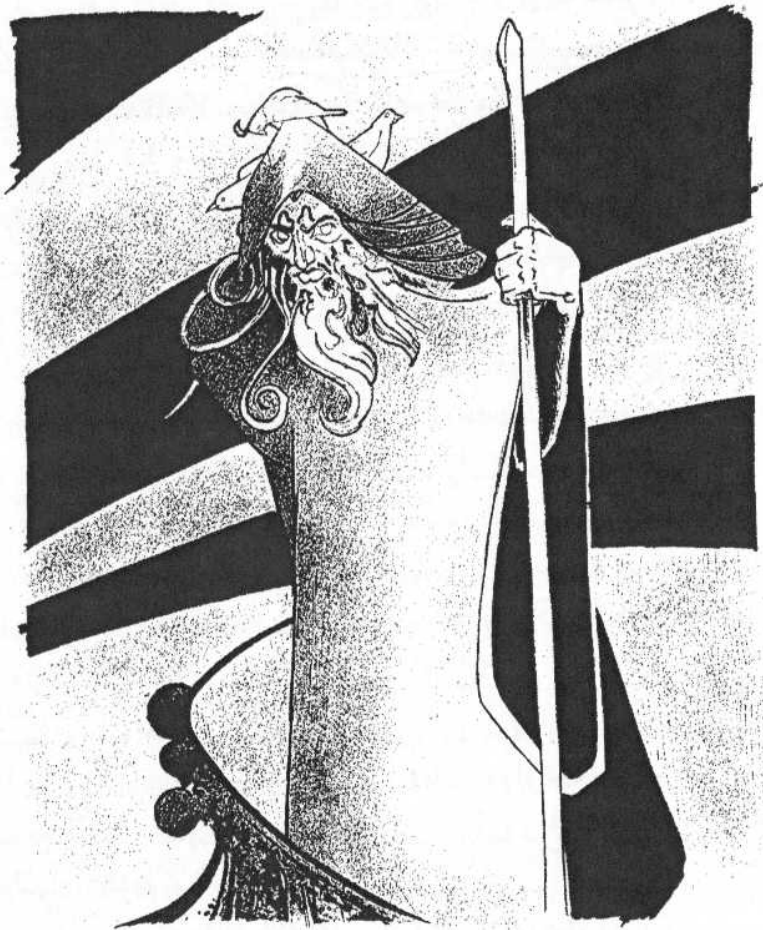
Then the twelfth Tayleq, named Aldulat Wa Hiram Alsebyan, entered in the form of a woman with seven heads. From the bottom down, she was a woman and the remaining was the resemblance of a goat. Her hair was let loose to her feet, and with her was a boy that she was carrying. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in mountains. My corruption is that I am an infertile woman, so if I hear of a pregnant woman, I remain with her until she delivers. Then I come to her child and I pinch him a pinch, drink his blood, suck his flesh, and bequeath on his body a great illness, until his family hates him. She will leave him; his head and stomach grows large, and his color turns yellow from what I cause his flesh, and his neck turns crooked." Fiqitush said, "The medicine for this, O prophet of God, should be the incense of aloe wood, rue, Syrian rue, and olibanum. He should be washed with Syrian rue, and given to drink from aloe wood and musk. Write the following names, with the verse of the Throne, the name of the Carpet, and the Repellent Psalm, for him and have him drink them, which should be his cure by permission of God. 'Ahya Sherahya, Bah, Bah, Bah, Awah, Awah, Awah, Awah, Awah, Awah, Sabaut, Sabaut, Sabaut, Glorified is the King and Governor, Ahya Sherahya, Ahya Sherahya, Ahya Sherahya, He, He, Lord of the Highest Light, and Illumination and Radiance, and Beautiful Names. How great is the supremacy of the rulership of Allah! Allah has witnessed that there is no God but He, and His Angels and those endowed with knowledge, standing firm on...

يتلويح مائع بالغ انه من سليمان وانه لسمي السموات الرحيم الان تعلوا عليه  
وانتوني مسلمين قدوس قدوس رب الملائكة والروح لا اله الا هو العزيز  
الحكيم سمعنا واطعنا الله سمعنا واطعنا الله سمعنا واطعنا الله سمعنا واطعنا الله  
حس ظهوره لاله الله هو علمه متوكله هو النور ونور الانوار وعالم  
لا سرار ومكلم الليل ومشرق النهار لا اله الا هو العزيز الحكيم الجبار  
ثم دخل الكيلف الثاني عشر عليه واسمه الذوات وهيرام  
الصيان في صورة امرأة له سبعة رؤوس ومن اجالها التي عندها خلق  
امراه والبان خلق عنزي وشعرها مريحس التي في مبيها ومعلمها صبي  
تعمله فان له سليمان مع ما يفسدك وان يمسكك قالت مسكن في  
الجمال وبساده اني امراه عاقر فاذا سمعت با مائة حامل لزمتهما  
حتى تضع حملها واتا ولحها با فرضه فرصة واشرب دمه وامص لحمه  
واورث بذه السفيح الشديد وابغضه امله ونزكته وقد كبر راسه  
وبطنه ورفعتهم واحملونه من شدة ما تولمهم واشوح عنقه ما قال  
فيفيطوش دوا هذا يا نبي الله بغير العود والعود والعود والعود  
رو ويخسل بالعود ويسفن من العود والمسك ويكتب له هذه  
الاسماء مع اية الكرسي واسماء البساط والجد الرواديه ويشر بها  
بضاهيا برواه ان شاله اهباشرا هيا به به اواه اواه اواه اواه اواه  
صبا وتصابوت صابوت جل الملك والسلطان اهباشرا هيا اهباشرا هيا  
اهباشرا هيا هو هو رب النور الاعلى والضا والسنا والاسماء الحسنين ما  
علمك سلطان الله شهد الله ان لا اله الا هو والمليكة واولوا العلم فايها يا





# تاتوش



## لطوش



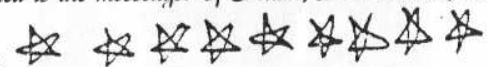
# الدولت واهيرام الصبيان



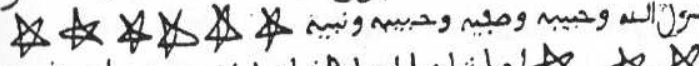
## الدولت واهيرام الصبيان

justice. *There is no God but He, the Mighty, and the Wise.* "

Then the thirteenth Tayleq, named Aluq, entered in the form of an ugly man and with him was a woman looking at him that had two wings, her right leg like the leg of a donkey, and her left like that of a lion. They were embraced and didn't separate. Solomon, peace be upon him, said to them, "What is your corruption? Where is your residence?" They said to him, "Our residence is in the bushes and ruins. Our corruption is that we scare the human until his eyes sparkle and he cries and laughs." *Fīqītush* said, "The medicine for this, O prophet of God, is galibanum, cane root and camel's butter. It should be washed with henna water and be sniffed by him. Also write this known amulet for him and it is a cure by permission of God. It is this: 'On the day of resurrection you see those that lied to Allah with their faces darkened. Isn't there a residence in *Jehinam* for the arrogant? Appear before thy Lord in a row, for you have come to us as we created you the first time. But you have claimed that we will not make for you an appointed time. Read thy book, for sufficient upon you is today, yourself accountable. Then whoever is guided, is guided for his own good and whoever goes astray, goes astray to his own detriment. No measure will account for another measure. Then unto your Lord is your return, where *He* will remind you with what you have done, for *He* knows the innermost of the chests. There is no God but Allah. Adam is the finest of God. There is no God but Allah. Ibrahim is the companion of God. There is no God but Allah. Moses is the spokesman of God. There is no God but Allah. Jesus is the soul of God and *His* words. There is no God but Allah. Mohammed is the messenger of Allah, His beloved, His best

friend, His beloved prophet.  *Ahya Sherahya, Ahya Sherahya, Adhonī, Aṣbaot, Adonī, Ah, Ah, Ah, Wah, Wah, Wah, Sayes, Sayes, Y, Y, Y, Y, A, Ayl, Ayl, Ayl, Ayl,* and there is no strength and no power but through Allah, the Most High, the Supreme.' "

Then Tayleq...

١٧ لفظ لا اله الا هو العزيز العظيم - ثم دخل الكيلق الثالث  
 عشر عليه وسمه التود في صورة رجل فبع الوجه ومعه  
 امرأة تنظر اليه ولها جناحان ورجلها اليمن منه رجل حمار واليسر  
 فمثل رجل اسد منتعنا فان لا يعرف فان // قال لهما سليمان عليه السلام  
 ما فسادكما واين مسكنكما قال له مسكني في الاخشاب والقفوض  
 وتنادنا انا نزعوا الانسان حتى تشرق عينيه ويضلس ويبط // قال  
 فيفطوش دوا هذا يا نبي الله عروق الفتة ابعثته وحرفا وعروق  
 القصب وزيت الجمل المنعجم يسقا بها العنار ويصطبه ويختله  
 العرز المعلوق وهو بروه ان تله وهو هذا ويوم القيامة تنزل من كذبوا  
 على الله ووجوههم مسودة اليس في جهنم منوال المتكبرين واعرضوا  
 على ربك معا لفت جيتمونا كما علفنا كمر او لمره بل زعمتم ان لن يجعل  
 لكم موعدا افرا كتابك كجس بنفسك اليوم عليك حسيبا ومن اعتدى  
 بانما يرتد في نفسه ومن ضل فانما يضل عليها وما تنزلوا من انزل ثم  
 ان رطم مرتجعكم فبينكم بما كنتم تعملون انه على بقاء الصدور  
 لا اله الا الله ادم صورة الله لا اله الا الله الله ابراهيم خليل الله لا اله الا الله موسى  
 في كل كلمة الله لا اله الا الله عيسى روح الله وكلما لله لا اله الا الله محمد  
 سون الله وحبيه وصفيه وحبيبه ونبيه   
 اهيا شرهيا اهيا شرهيا اخونن اصاوتن ادونن  
 اه اه اه وااه واه صيص صيص س س س س ايل ايل ايل ايل ولا  
 حوكنن ولا قوة الا بك الله العلي العظيم ثم دخل الكيلق  
 ١٨

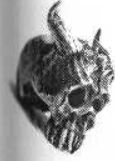
number fourteen, named Danhash, entered in the form of a lion, his face like that of a lion, he had horns, the physique of a bull, and hands like that of a cat. Between his teeth was the head of a human being. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in all dark areas. My corruption is that I trouble a person and make him stutter. I also abide in the wombs of women and I descend during their labor. I squeeze the stomach of a woman, and cause the loss of her pregnancy, due to her excessive lust for intercourse." Fiqitush said, "The medicine for this, O prophet of God, is opium, euphorbia, smearwort, sagapenum, and castor. Pound whatever can be pounded from them, and then soak all of it in leek juice. It should be then kneaded, turned into pills, and dried. He should be given one mithqal of it to consume with lukewarm water for three consecutive days. Also write this amulet for him and it is a cure by permission of God, and it is this: 'Hu, Hu, Hu, Alhīm, Alohīm, Adonī, Šabaot, Ahya Sherahya, cure N. the daughter of N. You may not approach her from this day to the end of time. This has been witnessed by Allah, the Exalted, by Gabriel, Michael, Israfiel, and by Azrael, by the Lord of the Angels, the prophets and the messengers, and by Mohamed, Your prophet, Ibrahim, Your companion, Moses, Your confidant, Jesus, Your soul and word, and with the Torah of Moses, the Gospels of Jesus, the Psalms of David, and the Quran of Mohammed, the blessings of God be upon him and His peace, which You revealed from the Book of the Mighty One. No falsehood shall approach Him from before or from behind Him. Thou shall cure her from every sickness and summons and pain. The blessings of Allah be upon him (Mohammed), and his family. We greet him with peace in a multitude of greetings.' "

Then the fifteenth Tayleq, named Nazjush Bent Danhash, entered in the form of a woman with one foot and four hands; in two of her hands were knives. Solomon, son of David, said to her, "What is your corruption? Where is your residence?" She said, "I reside in broken bathrooms..."

الرابع عشر عليه واسمه دنهش في صورة امة وجهه واجماده  
 وله قران وخلقتة خلفه ثور و ايديه يد ستور و بين اسنانه راس انسان  
 فلله سليمان مع ما جسدك وابن مسكنك فان مسكنه في كل خلعة  
 و جسدك في اشعب الانسان واكثر كلامه و اسكن ارجاع النسوة  
 في الهن في النطس و اعصر بطن المرأة و اسقط ولدها من كثرة شهوة  
 في اية الجماع قال فيصطويش دوا هذا يا نبير الله ايمون و ثريون  
 و زولونه يكون و كسبج و جندبا دستر بين منهما ما كان يند في  
 و يفتح العيص في ما الكرات و يعنى و يعجب و يعجب و يسفن منه و وزن متفال  
 بما با ترجم ثلاثة ايام متواليات و تكتمله هذه العرن بيرا ان شالله و صحته  
 في هذه 6 هو هو هو الهيم الوهم اذ و نيس صلات اهل اشرافها انفس  
 لعلانه بنت بلانه و كما تعرفوا بها من اليوم الاخر الاله هرا شهة بذلك في الكلمة  
 تغل و جبريل و ميكائيل و اسرافيل و عزرايل يرد المليك و النيسر و  
 العرليس و نوح محمد نبيك و ابراهيم خليلك و موسى نبيك و عيسى  
 روحك و كلمتك و بتورته موسى و انجيل عيسى و زبور داود و فر  
 فان محمد صلواته عليه وسلم الذي انزلته في كتاب العزيز ليا نبي الباطل  
 من بين يديه و ما من خلصه الا من اشعبتها من كل داء و اسلم و ارج صل  
 الله عليه و على اله و سلم تسليم اتم دخل الكليل  
 الخامس عشر عليه واسمها نرجوش بنت دنهش الملك  
 في صورة امرأة لها رجل واحد ولها اربعة ايد و بين يديها سكينين  
 قال لها سليمان بن داود ما جسدك وابن مسكنك قالت مسكنه في الحمامات



Alūq



Dankhash



الوق



دنهش



My corruption is that if I take a person, I overcome his mind, cause his heart to flutter and seize him with intense delirium. As well, if I target a woman, I afflict her or envelop her body and sicken it. It is overtaken with shivers, fever, and sickness." Fiqitush said, "The medicine for this, O prophet of God, is sea sponge, black onion seed, and pelitory, all of which are powdered, sifted, and mixed together. This should then be given to him to sniff with leek juice. Write the following names for him and then adorn him with them. Three spreads should be made every day, with saffron, rose water, and Algerian ivy. Then incense the spreads with moist aloe, cloves, smearwort, sesame, silver dross, opium, and North African giant fennel; then the sick one shall drink the spreads each day and it is his cure. And it is this: 'Lah, Lah, Lah, Af Sum Ilaha Dalhaf, cure our difficulties with the names that our Lord revealed. Sherahya, Adonī, Aṣbaot, Aṣbaot, Enoch, Enoch, Enoch, Holy, Holy, Holy, Lord of the angels and the spirits, Ahya Sherahya, Ahya Sherahya, Al Shedaī, Ah, Ah, Ah, Ah, Ah, Ah, Ah, Allah.'"

الله

حسانه كل سسه اللما نالا الاله والملكه ولوا العلم فاعلم  
للعسطلاله الاله العبر الميمر فل الله مالك الملك توتنه الملك  
مهسا وتزيع الملك من تشك وتعر من تشك ووجل من تشك  
سحك الحمر انك على كل سسه حدر حبر من الله تعالى الله عاب  
كل سسه لسر كع علمه لس اللهم

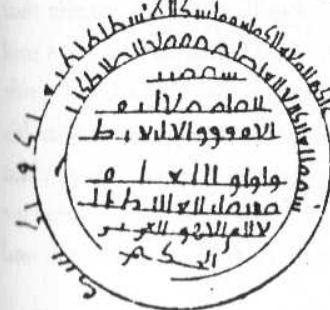
سمه و علمه صسانه لايوح جعلك  
للكفر



الخرية وبساده الي اذا اخذت الانمان غلبه على عقله وطيرة قلبه  
وتأخذ بالهديان السديج وكذلك ادلعزمت على امراة لعرضتها او  
عشيت به نهما واسخمته وتأخذ بالرحمة والحما والامراض قال  
يقطوش دوا هذا يا ايها الله زبد البحر وشونيمر وعافز فرحا يدق  
ويخل ويغجن الجميع ويسقط به مع ما الطرات ويختبه هذه الاسما  
وتعلق عليه ويعمل له ثلاثة نشره كل يوم بزعمران وماورج وغالبه و  
تغزه النشره بالعود الرطب والعزوبل جوزاونه والجلبان والخلنجين  
والاجيون ذوالوشق والمرتكك ثم يشرب العليل منها نشره كل  
يوم حين يروا ان شاله وهو هذه له له له ايسوم الهماء كالهه لا اشبه  
كعسنا باسما وانزله رسل شرهيا اوين اصلاوت اصلاوت انوخ انوخ  
انوخ فدوس فدوس فدوس رب المليكة والروح ارميا شرهيا ارميا شرهيا  
هيا الرشدا يا ايا ايا ايا ايا ايا الله

حسانه كل سسه اللما نالا الاله والملكه ولوا العلم فاعلم  
للعسطلاله الاله العبر الميمر فل الله مالك الملك توتنه الملك  
مهسا وتزيع الملك من تشك وتعر من تشك ووجل من تشك  
سحك الحمر انك على كل سسه حدر حبر من الله تعالى الله عاب  
كل سسه لسر كع علمه لس اللهم

سمه و علمه صسانه لايوح جعلك  
للكفر







# نارزجوش



## نرڭوش



# Aldabak



## الدابة



and to sniff diluted rennet of a rabbit. Also, write these names for him and they will be

لحم مساجد الكاهن كسمماح المسك كاهن

his cure. They are thus: لحم مساجد الكاهن كسمماح المسك كاهن

's-sa 'ses-aīl, A'wa, Feṭeṣṣas, Dem'aīl, ☆☆☆ and there is no strength and no power but through Allah, the Most High and Supreme."

Then the eighteenth Tayleq, named Zoobghah and he is the son of Iblis, entered in the form of a man with wings to the bottom of his feet. He was riding on a beast with two heads. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in deep valleys and I am the son of Iblis. My corruption is that I attack a person with a violent blow, turning his face toward his back, and his mouth toward his chest." Fīqītush said, "The medicine for this, O prophet of God, is oil in a bottle, which he sniffs, and opoponax, which is dissolved in oil and mixed with laurel ointment. He should drink this each day three times, for it's his cure by permission of God, the Exalted. Adorn him with these great names: 'ṣīṣā, 'shīm, Saīl, Faṣsalas, Redem'aīl, Naṣsala, Berhamīlaḥa, Arḥanesh, Mehrarus, 'mālīosh, Taharīosh. I seek refuge from the evil of Zoubagha and from the four Jinn which sit on the crossroads with him, and watch to cause every harm. I banish them with these honored names and with the name of the Creator of days and Resurrector of bones, for there is support neither for any Ifrit among them nor Jinni. I guard myself with Allah, the Creator of the heavens, and the Creator of the night and day. I am shielded by Him and guarded with His words. There is no God but Allah, the Sustainer, and the Exalted in Oneness and the Eternal One, Who was neither born nor equaled by any...

ويصتا ويصط با'بحة الارنب وتكتبه هذه الاسماء بين يديه وهو

~~لحم مساجد الكاهن كسمماح المسك كاهن~~

لحم مساجد الكاهن كسمماح المسك كاهن

لحم مساجد الكاهن كسمماح المسك كاهن

عصا عسلا بين اعوا فكلقص دم عيايل ☆☆☆  
ولا حول ولا قوة الا بالله العليين العظيم ثم دخل الكليلق

التامن عشر عليه واسم رويته وهو ابن ابليس به صورة رجل له جناحان الراسل قد سبه وهو راكب على حابة لها راسين قال له سليمان

عص ما اسداك و ابن مسكك قال مسكس في الهون وانا ابن ابليس  
وجسادي اية اذا اخذت الانسان الطمته لكمة فاقبله وجهه الرضمر

واردا جاء الر كحرم فقال فيطوش دوا هذا بلا نية اليه فان تعج  
يسعك بالظور والعوكثير معلولين بالزينة ويقتل دهن الرند ويتربه

كل يوم ثلاثة مرات خمس يروى ان ثاله تعلق وتعلق عليه هذه الاسماء  
العطام وليس هذه عصيها عشيم سايلن جملنس ردعايل

نفسا لا برهميلاحا ارجانتر مهراروس عمكليبوش كنهريوش استعرت  
من بشر زويته ومن الجن الاربع الفاعل بن على المشرعة والمرغيبين الركل

ضرمه اصر جنم بركة الاسماء الكرام وباسم خالق المخلوق الالهام وصحبه  
العطام ليس لعريف منهم ولا يجيبه فوام واحتررت بالله خالق السما

وخالق الليل والنهار وبه امتنعت وكلمته احتررت ولا اله الا الله  
الكا في المتعال به الراحه الصمد الخالقم بلع ولم يولد ولم يكن له كفوا احد

نكراد قلب وجهه  
المنه ووجهه  
الرضم

حريقت





Almüsrif



المسرف



Zoobaghiah



زوبغة

You will be spared from them by Allah and He is all Hearing, and all Knowing.' "

Then the nineteenth Tayleq, named Alhaja, entered in the form of a man; his figure from below was the figure of a lion, and from above the figure of a man. In his hands were two staffs. He had placed one of them on the ground and the other on his knee. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in areas of solitude. My corruption is that if I sit upon any pregnant women, I corrupt their bodies and wombs." Fīqītush said, "The medicine for this, O prophet of God, is to be washed with Syrian rue and anointed with bay leaves. She should be given fleawort seed to drink with a bit of suet. She should be completely removed from and abstain from anything acidic or salty and she will be cured by God's permission. You should also write for her three scrolls to drink three times and it is this: 'By God's will, Ahya Sherahya, Ašbaot, Ašbaot, Ašbaot, Markhīa, Markhīa, Alakh, Alakh, Alakh, Alakh Malkīah, Malkīah, Amush, Amush, Enoch, Enoch, Hila, Hila, Hya, Hya, Hila, Hīher, Mahila, Ta'ala, Ta'ala, Shala, Shala, Holy, Holy, Lord of Spirits and Angels. Glory be to He whom the thunder glorifies through His praise, and the angels from His awe, and man and the jinn from fear of His wrath. He sends forth his lightning and hits whomever He wishes from His creation. I witness there is no God but Allah, alone and without a partner, One God and we are submitters unto Him, One Sole One Who doesn't have a wife or a child. He is glorified and exalted above what they partner with Him.' "

Then the twentieth Tayleq, named Al'ūnah, entered in the form of a snake with two hands, two feet, and the head of a dog. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in bathrooms, latrines, and black wells. My corruption is that I enter into the wombs of women, so I resemble a child. Maybe I ascend into the heart and take her until she faints. I rest between her shoulders, and melt in her body, giving it the sensation of ants crawling."...

١٩ فيكفيهم الله وهو السميع العليم ثم دخل الطيلق التنا  
سع عشر عليه واسمها العجا في صورة الانسان خلفته من الله اسوي  
خلفته اتيه واعلام خلفته رجل بيته عصا نيز في وضع على اصحابها  
الارض والاخر على كتفيه قال له سليمان عليه السلام ما هذا وما اين مسكنك  
قال له مسكني في الخلاوات ومسكني في افواه الخنازير للخنس على القوت واجبه  
اجسه من وارحامهن // قال وفيه قوس دوا هذا يا نبي الله يتعمل  
بالعمل ويذهبن الخار و يسفن بزر كتان مع شيس من سمن البحر ويمش القردة ابيته  
ويثير ويحلم من الحامض والمالح يبرا باذن الله ويكتب له ثلاثة نثره يثربها  
ثلاثة مرات وليس هذه ان شاء الله اهلها شرهاها ~~اصوات اصوات~~  
اصوات اصوات مرقط مرقط الاخ الاخ الاخ الاخ ملكياح ملكياح انوش  
انوش انوخ هيللا هيللا هيللا هيللا هيللا هيللا هيللا هيللا  
ثلاثا بثلاثا فحوس فحوس رب المليكة والروح سبحن سبحن سبحن سبحن سبحن سبحن  
سبحن سبحن والمليكة من خبيته والجن والانس من خوف سخطه ويرسل الصواعق  
فيصبه به من شان عبادك اشهد ان لا اله الا الله وحده لا شريك له الا هو واحد و  
نحن له مسلمون احدنا لا يتخذ صاحبه وكا ولا سجانا وتعلم عمل يشركون  
٢٠ ثم دخل الطيلق المويس عشرين عليه واسمها العوا  
به في صورة حية لها يدين ورجليش ولها اراس كلبه قال لها سليمان ع ما  
هذا وما اين مسكنك قال له مسكني في الحمامات والختوش والنار يخ ~~اصوات اصوات~~  
لشوا ادخل في ارط النسا ما شتبه بالولد وربما كلعه الى الجواد  
واخذها حتى يغشس عليها وامضين بين كتفها واخذت في حسه بها كذب

Fiqitush said, "The medicine for this, O prophet of God, is zedoary, arnica, castor, black hellebore, and palmated larkspur, each one part, added to a third of suet. Give it to the woman to drink with lukewarm water. Write for her these names and they are: 'Allah is the Light of the Heavens. The earth, his light is Allah. He is the Light, from Him is the Light and upon the Light. Light of the Heavens and the Earth. O Ever Living, O Self Sustaining, O Ever Living, O Self Sustaining, O Allah by Thee do I seek aid. There is no strength and no power but through Allah, the Most High and Supreme. Ahyā Sherahya, Ahyā Sherahya, Adhonī, Adhaonī, Adhonī, Šabaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī. Cure her, for there is no God but You, who art on the straight path. There is no strength and no power but through Allah, the Most High and

لله نور السموات والارض  
يا حي يا قيوم يا الله هو النور من النور  
والارض يا حي يا قيوم

The Supreme. فور بالامح او سكره وكا ص و عا ل ط ه م ن و ي blessing of God is on Mohammed and his family."

Then the twenty-first Tayleq, named 'bqar Dhat Alasqam, entered in the form of a woman with the head of a lion, and an extended nasal trunk. She had two wings to the bottom of her feet. She was deformed in appearance, and with hair extended down her back. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in washrooms. My corruption is that I extend my trunk into the womb of the woman and kill her child. Then I blow in her pelvis making her appearance that of a man." Fiqitush said, "The medicine for this, O prophet of God, is smearwort, Syrian tragacanth, and dried cilantro. It should be used to incense the sick woman. Write for her also three spreads, which she should drink. Hang them on her and they are her cure by permission of God, the Exalted. They are as follows: نفساء مطبوخة مع زبد اللبان والورد والسنبلون..."

النبل. فان يفيطوش «وافظ يا نبي الله زرباد ودونج وحنه باد  
ستر وحزقي وزبيم الجبل من واحد حبرا وتيلد - سمن البقر وتنفس منه المرأ  
كأبما متر وتكتنر لها هذه الاسماء وهين هذه الله نور السموات والارض  
نوره الله هو النور من النور وعثر النور نور السموات والارض يا حي يا قيوم  
يا حي يا قيوم يا الله بك استجيب وكاحول ولا قوة الا بالله العلي العظيم  
انعيا شرابعا انعيا شرابعا انعيا شرابعا اذوين اذوين اذوين صاوت  
صاوت صاوت اشرع اشرع اشرع اشرع اشرع لاله الا انت يا من هو  
عل مران مستقيم وكاحول وكافوة الا بالله العلي العظيم

لله نور السموات والارض  
يا حي يا قيوم يا الله هو النور من النور

فور بالامح او سكره وكا ص و عا ل ط ه م ن و ي

صلوات على محمد واله  
ثم حث الكيف الحاد والعشرون عليه واسمه  
تجربة ان الاسقام في صورة امرأة لعار اس اسمه وتخرطوم همه ود  
ولها جنا حطن الراسجان فدميه ا مشوقته الخلق لها شجرة فرسل  
عل كهرهما قال له سليمان عليه السلام ما جسدك وابن مسكنك قال  
له مسكني في الحمامات وجسدي ايدخل يخرطهم من رحم المرأة  
وتنزلها ونفخ ينفخ عنها فاشبهها الرجل فلله فيفطوش  
دوا هذا يا نبي الله زربادون وعغ عرقنته وكزجور يا بسمة تنبج  
به المرأة والعليل ويكتب له ثلاثة نفرة فيشربها وتعلق عليه ريس  
بروه ان ثالثة تعلق وبغير هذه نفساء مطبوخة مع زبد اللبان والورد والسنبلون



Alhaja



Alūiah



الحجا

العويه







'bgar Dhat Alasqam



Alzūbdah



عبقر ذات الاسقام



الزبدہ





Sabaot, Sabaot, Sabaot, Holy, Holy, Holy, Holy, Holy, Holy, Holy, the Light of Allah extinguishes the heat of Fire. There is no strength and no power but through Allah, Most High and Supreme.

صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا  
صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا  
صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا

With words that are active and exalted, 'jja, 'jja, M'juja, F'oja, Di'oja, O Danyal, O Semyal, O Asma'il, the keeper of the heavens of the world, by the honor of Gabriel and Michael and Azrael, do what you have been commanded. May the blessings of Allah be on Mohammed and his family.' This affliction is called the Tower of the Wind, and he is most evil, due to the diversity of his attributes."

Then the twenty-fourth Tayleq, named Alsisan, entered in the form of a woman. Her torso was the torso of a lion, and in her hand a snake twisted around her back and her head, and the rest in her hand. Her face was the face of a woman and her hair was the same. Solomon said to her, "What is your corruption? Where is your residence?" She said, "I reside in concealed areas, and in bathrooms. My corruption is that I sit on the mouth of the jar. So, that if a woman drinks from it I throw on her gloom, depression, and talking to the self. I also make her feel aversion toward her passion, her romance, and aversion toward her husband in her eyes." Fiqitush said, "The medicine for this, O prophet of God, is to take zedoary and a bone cuirass, cook them in oil. Write for her these names in nine spreads. She should drink them with honey on an empty stomach and they are these: 'Hya Hya Hya, Wahan Wahan, Bah Bah Bah, Lahu Lahu Lahu, Hia Hia Hia, Alohim Alohim, Holy Holy, Ahya Sherahya, Ahya Sherahya, Ahya Sherahya,...

صباوت صباوت صباوت فدوس فدوس فدوس فدوس فدوس فدوس فدوس  
فدوس نور الله يطفي حرائق النار ولا حول ولا قوة الا بالله العلي العظيم  
صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا  
صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا صهطلا

فصطسا فسمع عليا مولا في الاعداء في بلد حده هو صهطلا عظم  
بكلام عمار متعال عجيبا عجيبا مخرجوا مخرجوا وبعوجا دبعوجا  
يا دنيا يا اسمعيل يا اسمعيل صاحب حرص سما الذنير يحق  
جبريل وميكائيل وعزراييل اقبلوا ماتومرون وطرايه محمد واله وهو  
عرض يسما برج الرياح واشترها لخرقة اصنافه ثم دخل  
التيلق الرابع والعشرون عليه واسمه السيسان في صورة امرأة  
عجزها عجز اسد وبيدها حبة ملتوية على ظهرها وراسها والباق في  
بيدها ووجهها وجه امرأة وشعرها مثل ذلك وقال له لبعض  
نعم ما فعلت ذلك وابن مسكنتك قال مسكنتك في الآحاج جيتن  
والحمامات وفسادية اير اذا اجلس على رص الفلته فاذا اشترجبتة منها  
المرأة الفينة عليها الرعم والغمر وحديث النفس وابغض اليها تعلمها  
وغزرها وابغض زوجها في عينها في قال ويغيطوش دوا هذا  
يا تنير الله يوحه من زباد ودراع من العنكام وتطبخ بالزيت ويكتب له  
بعض الاسماء في شح نشره ويشربها بعسل على الربو وهيس في  
هيس هيس هيس وهن وهن به به له له نيا نيا نيا نيا الوهيم  
الوهيم فدوس فدوس فدوس اهبنا شرابها اهبنا شرابها





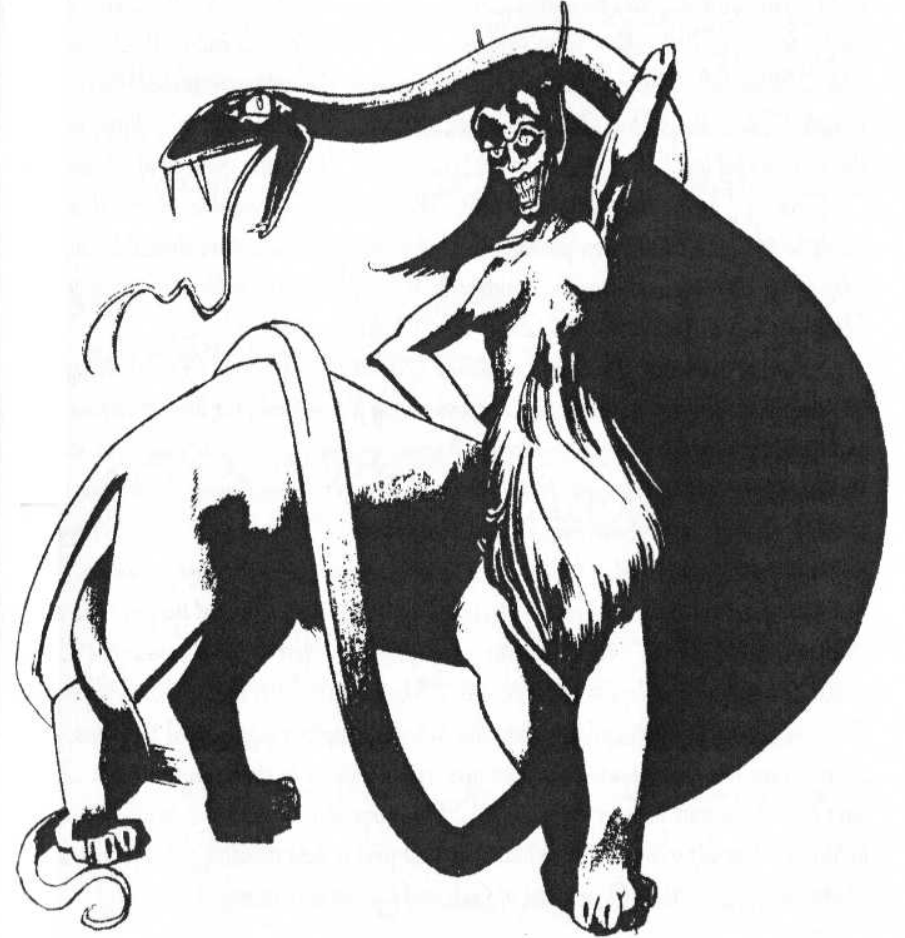
# Alqooah



القوة



# Alsiisan



السيسان

*Adhonī Adhonī Adhonī, Aṣḥaot Aṣḥaot Aṣḥaot, Al Shedaī Al Shedaī Al Shedaī.* Allah is my Lord and your Lord, so worship Him and this is the straight path. My Lord, there is no God but He, upon Him I depend, and He is the Lord of the Supreme and Majestic Throne. Allah, there is no God but He, All Hearing and All Knowing. Allah, there is no God but He, the Clement and the Gracious. Allah, there is no God but He, All Hearing and All Knowing. He, Allah, who has no God but He, who knows the unknown and all there is to witness. He is the Most Compassionate, Most Merciful. He is Allah, whom there is no God but He, the Absolute Ruler, the Holy, the Source of Peace, the Inspirer of Faith, the Guardian, the Mighty, the Irresistable, the Majestic, glory be to God of what they partner. He is Allah, the Creator, the Maker, the Shaper of Beauty; His are the beautiful names. He is glorified by all that is in the Heavens and on the Earth, and He is the Mighty and the Wise: "

Then the twenty-fifth Tayleq, named Qelnematha, entered. From among the kings he was a king of all the Jinn. He was a king from among the last seven hundred and seven thousand and seven hundred and seventy-seven kings. He was from among them and none among them was faster in response or greater in danger, for he was terrestrial, cloudy, windy, gloomy, celestial, and lunar. He formed in thirteen images: among these were a camel, a horse, a dog, a bull, a mule, a snake, and a woman. He had seven heads and two wings that stretched up to his head. He had the head of a dog. Solomon said to him, "What is your corruption? What is your residence?" He said, "I reside in the depths of the oceans. My corruption is that if I take a person I strike him, cause him epilepsy, unconsciousness, asphyxiation, until he foams, and saliva flows from his mouth. Once he gets up, he begins to shake and tremble. If he isn't bound, he will wander heedlessly. Also, none will be able to control him until he throws himself from a high location, or into fire or into a valley." *Fiqītush* said, "The medicine for this, O prophet of God, and his cure, is to sniff..."

اذونين اذونين اذونين اصباوت اصباوت اصباوت الرضايد الرضايد الرضايد  
 ان السردور بكر بما اعبدوه، فله صراط مستقيم ربه لا اله الا هو عليه توكلت  
 وهو رب العرش العظيم لا اله الا هو السميع العليم لا اله الا هو الودود الرحيم  
 لا اله الا هو السميع العليم لا اله الا هو الرحمن الرحيم هو والد الذي  
 لا اله الا هو عالم الغيب والشهادة هو الرحمن الرحيم هو والد الذي لا اله الا هو  
 الملك الغنى وس السلام المؤمن المهيمن العزيز الجبار المتكبر سبح  
 الله عما يشركون هو والد الخالق البرية المصور له الاسماء الحسنى يسبح  
 له ما بين السموات والارض وهو العزيز الحكيم ثم دخل الكيلوف  
 الخامس والعشرون عليه واسمه قلتماته امن الملك  
 ملك الجن اجمع وهو ملك من اخرس الملوك السبعماية والسبعة الـ  
 ملك وسبعماية وسبعة وسبعون ملطا وهو من احد امن وليت فيهم  
 اسرع اجابة منه ولا اعظم حكر الاله برية سجاية زنجي غفلم ولكن  
 فمريه ويقتل يتمثل به ثلاثة عشر صورة منهن جمل وبرس و  
 صورة كلب وثور وبغل وبعبان وامرأة وله سبعة روس وله جناحان  
 الارتفاع راسه والراس كله فقال له سلجس عجم ما جسادك واين مسكنك  
 قال مسكني في كلمة البحر وفساديه اية اذا اخذت الانسان اصعته  
 وخنفته ومرعته حتى يربح ويبيل اللهاب من فمه فاذا فاع من كيا  
 نه الذي هو فيه بلعب بان لم يوثق ذهب على وجهه خرت رمسه  
 ولم يفخر عليه احد حتى يلفس نفسه من موضع مرتفع او نار او او  
 ديزا فقال بفيكوش دوا هذا يا نبيراله وعلاجه هين يسقط







Qelnematah



قلنماته



F'jyan




فجیان



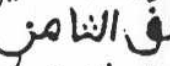


pest, and every accusing eye. I seek refuge with God's complete and blessed words, which are not transgressed by a pure or a wanton from the jinn, humankind or the Shiatan. I seek your refuge, O Lord, that they shall come. *Ahya Sherahya, Ahya Sherahya, Ahwa, Ahen Ahen, Atotha Atotha, Sherahya, Sherahya, Ah Ah Ah, Wah Wah Wah, Ahya Ahya, Holy Holy, Ašbaot Ašbaot.* He is Allah sitting firmly on the Throne. There is no strength and no power but

through Allah, the Most High and Supreme." 

Then the twenty-eighth Tayleq, named *Alruah*, entered. He was the carpenter that was below the throne of Solomon, peace be upon him, and the trade master of the Jinn. His appearance was in the form of a man with wings to the bottom of his feet. His head was the head of a horse and in his hand was an iron bar. Solomon, peace be upon him said to him, "What is your corruption? Where is your residence?" He said, "I reside on the coasts of seas. My corruption is that if I take a person, I don't leave him with a garment upon him that he doesn't tear off. Also, on the new moon I take him with tears and preoccupation with graves." *Fīqītush* said, "The medicine for this, O prophet of God, is the bile of a small viper to be sniffed by him. It shall be his cure by permission of God. Write for him these names: 'Bahmela', 'B'el'el'elheh', *Baṭelṭam, Baṭelkam, B'mkaham, Akelkah, Hamīk, Basemlemīṭī, Tī, B'teṣeṣ-leleṣoṭ,* answer me, O *Marlash*, by Allah's glory through them. *Menrosh, Merhosh, Kendesh,* the kings glanced, *Akshah, Dehrīlam,* draw this now, be charged by God's glory, be charged by the Light of God's face.

كلام الله عز وجل  
كس اسم فاعل  
معه موهبة من الله عز وجل  
عزمه في عمده كس لود

بإمامة ومن كل عين ولا مة اعوذ بظلمات الله التامات المباركات التي  
لا يبأ وزمن بزولا بحر لا من الجن والانس والشيياطين واعوذ بك رب ان  
يعضون اميا شرابيا انيما شرابيا اموا امن امن الهوتا اموتوا شرابيا  
شرابيا اكا اكا واا واا اميا اميا ففوس ففوس اصباوت ا  
مباوت هو الله على العرش استوس ولا حول ولا قوة الا بالله العليين  
العظيم  ثم دخل الطيف الثامن

28

والعشرون غلبه واسمه الروح وهو النجار الذي كان تحت كر  
سي سليمان ع وهو صاحب صناعات الجن اجمع في صورة رجل له  
جناتان الى اسفل في ميه ورأسه رأس فراس وبيد فقبه مزجده  
قال له سليمان عليه السلام ما بسلكك واين مسكنك قال مسكني في سواحل  
البحر وبسادي اير اذا اخذت الا نسمان تركته لا يدع عليه ثوب الا  
يرفضه واذا كان رأس الملائك اخذته بالبطا وانباع القبور من  
يفيخوش دو هذا يا نبي الله مرارة حراة يسعطاه جهير يروه  
ان نزاله وتكتب له هذه الاسماء وهير هذه بهلمع على عنصم  
بكلهم بكلهم بكمهم الخلكه حميك بسلم فليبع كبيع  
بخطه على اجب يا مرلاش من بعزة الله بها منروش مرهوش كنتش ا  
كرفت ملايك الخشخ دهريلام جر هذا النوحا نوكوا برة الله توبلو  
بنور وجه الله كالكلام عز وجل اسم الله عز وجل  
كس اسم فاعل  
معه موهبة من الله عز وجل  
عزمه في عمده كس لود

شَيْه



صعيبه

الرواح



الرواح











Alqarṣa



القرصة



Rūimnāh



رويمنه





Alekhnamen



الخنامن



Habshahesh



حبشحش



Then the thirty-third Tayleq, named *Lahīf*, entered in a human image. He had the head of a monkey, and the feet of a dog. His hands were the hands of a human. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the depth of the seas. My corruption is that if I take a person, I overpower his mind, and give him palpitations of the heart. I take him with shivers, fever, sickness and pains, and overcome him with what seems like whispers." *Fīqītush* said, "The medicine for this, O prophet of God, is dragon's blood, frankincense, and long rhubarb. Crush from them what you can pound, then soak the rest in distilled water. Then they should be gathered, sniffed, and given to the ill to drink. Also write the names below with a protective covenant, or an amulet from the ones mentioned previously, for him. These names will be a cure by permission of God, Most High and Supreme. They are thus: 'I seek refuge for you, whom I have adorned with these names, from the evil of the Jinn and people, also from the Shiateen, the stalkers, *Zawbagha*, and *Andenahashah*, from their evil and what they plot, from the winds of hemoplegia, and facial paralysis, and from all harmful winds by the honor of these Majestic Names, and Respected Words, and by the honor of your Elder and Greatest. By the honor of your covenants and beliefs, do not touch the carrier of this book, or whomever it's placed upon from mankind. Leave him by the Truth, and the speech is, Allah is governor over what you say. Glorious, Glorious, Holy, Holy, Lord of Angels and Spirits. How great is the dominion of Allah, *Ahya Sherahya*, *Ahī Ahī*, to Him, to Him, to Him, is the Kingship of the Heavens and the Earth, to Him, to Him, to Him, are established the heavens and the earth for Him as a governor and to Him you shall return. He is the fastest of reckoners; if He wished he would cause a sign to descend from the Heavens, that their necks be eternally subjected to it.' "

Then the thirty-fourth Tayleq, named *Smahel*, entered in the form...

ثم دخل الطيلق الثالث وثلاثون عليه  
 واسمه لحيق في صورة انسان له اسنن له اسنن فرج ورجلا كلبه وايه به به ان اسنن  
 فزل له سليمان مع ما فسادك واين مسكنك قال مسكني في بطن العنبر  
 وفساد ابيه اذا اخذ الانسان غلبت على عقله وكبرت قلبه وناخذة  
 بالزعة والحما والامراض والاسقام وتناخذة سبه الوسوسة قال  
 ويفيطوش وواحدة ايا نبي الله يوخذ شيان ولو بان اكارونه كيون عقر ابيض  
 محرج ويخون منها ما كان ينق ويضع البقية بما حاصت ثم يجمع ابي الصبي  
 ويسخط بهما ويغير له منها وتكتب له هذه الاسماء مع عهد من العارث  
 او من من العيون المتعدت الذكرك مع هذه الاسماء يسير بلذن له عز وجل  
 وهن هذه الاسماء اعبدك يا من عرفت عليه هذه الاسماء من شر الجن والانسوا  
 لشيطنين والترابع والزوابع والناهشم ومن شرهم وما يكيدون من ارباب  
 العالج واللقوة ومن جميع الارباع المودبة بحق هذه الاسماء العظام وا  
 لكلمات الكرام ويعق شيتكم وكبيركم ويعق عهوه طم وايمانكم  
 بلا تغربوا حامل هذه الكتاب ولا من يعلق عليه من جميع الادميين واعتر  
 لوا عنه بالحق والقول والله على ما نفول وكليل يسبح سبح فذوس  
 فذوس رب المليك والروح ما اعطى طيلق اسم سلطن الله انما اشرافها  
 اعيى له عين له له ملك السموات والارض به به فامنة السموات والارض  
 له العظم واليه ترجعون وهو اسرع العاصيين ان شاء تنزل عليهم  
 من السماء اية فضلت اعلم فمهم لها اعاضن ثم دخل  
 الكيلق الرابع وثلاثون عليه واسمه شمقل في صورة

of a man with a snake entwined around with its head on his back, and its tail at the bottom of his feet. In his hand was the semblance of a mule's tail. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in bridges and sea crossings. My corruption is that if I take a person, I choke him until he foams like a camel. Then if I leave him, he will run from his place until he doesn't comprehend what he does, nor know wherein he is." Fīqītush said, "The medicine for this, O prophet of God, is the bile of a male goat, the bile of a crane, the bile of a crow, and the urine of a siring bull. He should sniff it on consecutive days and he will be cured by permission of God, Most High and Supreme. Then write these names for him, adorn him with them, and spread them upon him. They are thus: 'O Divine One, who gathered the ages within His grip, I praise Him boldly; there is no beast that He has not taken by his forelock. He revealed the guarded secret. Because for him nothing is clouded, O Haneth, protect the carrier of this ailment from all evil and spare him from this affair, by permission, O Hīl, Faṣel, Beshmūl. You prepared the essence for the spirit and You lowered the Pen to the Tablet, O Berya Waṣul, Ahyā Sherahya, Adhōnī, Aṣbaot, Al Shedaī, Glorious, Holy, Lord of Angels and Spirits. There is no God but He, to Him is the governance and He is the fastest reckoner.'"

Then the thirty-fifth Tayleq, named Beqasmīn, entered in a human form. He had the head of a black dog with two horns, two wings, and eyes in his chest. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in wombs. My corruption is that if I seize a person I suffocate him during his sleep and seize him with drunkenness." Fīqītush said, "The medicine for this, O prophet of God, is safflower root and the fat of a black snake, from which he should sniff...

رجل عليه حية ملونة رأسها بية ظهره وذيها السفل رجله وبيده حية  
 2 دنه بغل فال له سليمان عجم ما فسادك واين مسكنك فان مسكنك الجصور  
 3 وفنا لير المياه وفسادك اية اذا اخذت الانس خنفته حتى يزد  
 مثل زبد البعير المتعلج فتح اذا تركته يترد من مكانه الفذ هو فيه حتى  
 لا يعقل على ما يصنع ولا يترد به اية مكان هو 4 فال فيفطوش  
 دوا هذا يا نبي الله مرارة تيس ومرارة كركي ومرارة غراب ويول  
 شور قحل ويسعط منه ايام منتدبته يبر ابادن الله  
 عز وجل ثم تكتب له هذه الاسماء وتعلق عليه وينشر بها ويهين  
 هذه الالام بما جمع الغير من فضته واحمره اجر داما مزج اية  
 5 ان هو امة بن صينها واكلمه على السر المصون ما كان فيه مخرق يلا  
 فاشته ان نجبه صاحب هذه العلة من كل شر وان تطفيه امره باذن  
 ياهيل باص بشماويل اهله الترات للروح ودلت القلع على اللوح  
 يابرياد وكون يلهيل شراهيل اذ ونيس اصلاوت الرشداية سبوح قدوس  
 رب العليكة والروح لا اله الا هو له الحكم وهو اسرع الحاسبين  
 6 ثم دخل الكيف الخايس وتلاتون عليه وسمه يقتسمين  
 بية صورة اسنان له راس كلب اسود وله قرنان وجناحان وعينان بية  
 هدره فال له سليمان عليه السلام ما فسادك واين مسكنك فان مسكنك  
 بية الارحام وفسادك اية اذا اخذت الانس خنفته بية منامه و  
 اخذك بالسكرة 7 فال فيفطوش دوا هذا يلبس الله يوخذ  
 عروق الفرحم وهو العصفور وشع حية سودا يسعط منه ويحنت  
 بية  
 بية  
 بية



Lahif



Smahel



لهيف



سمهل



Write for him these great names and they are the covenant of Iblis: 'Yashmukh, Shmakhashyukh, Sheryuh, Shamekh, Shakhokh, O his son, Belhunwah, Dahyun, Wanerthun, Afrayer, Wabruh, Bahit, Shu Alghah, Hitiyah, Harba, Barat, Herya, Fahkefen, Abryosh, and the servant of 'bed Kalkush, Yed Yeda, the host of Solomon, Balegh, Saboa, Sma, Skia; the overseer of this, there is no God but He the most Gracious, the most Merciful. There is no strength and no power but through Allah, Most High and Supreme. Lahu, He is the Lord of Israel, Issac, and Jacob, Adhoni, Ashbaot, Al Sheda; He, He, He is the Lord of Exalted Light; by Him, by Him, by Him was raised the Heaven and Earth; to Him, to Him, to Him is the kingdom of Heaven and Earth, and to Him is the Governance and to Him all shall return.

صلواتنا على اسم الله العظيم ولا نعوت الاله العليل العظيم

There is no strength and no power but through Allah, Most High and Supreme."

Then the thirty-sixth Tayleq, named 'Aljund', entered in the form of a massive woman. She had the hands of a dog, the feet of a dog, and appealing hair to her feet. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in frequented roads. My corruption is that I choke the person and throw him from his height on to his right side; I then leave him for about an hour with a fierce scream and violent convulsions that harm him." Fiqitush said, "The medicine for this, O prophet of God, is near, and that is he sniffs chicory. Also write a known amulet for him and he will be cured by permission of God, Most High and Supreme. Then incense him with the following cures and they will be his cure by permission of God, most Exalted: 'Asifkahek, Hakasifk, Asifkahak, Asifkahak, He sends against you a torch of fire and brass so you will not be victorious. Whoever takes partner with His Lord, it's as if He fell from the Heaven, to be snatched by birds or thrown by the winds into a deep...

له هذه الاسماء العظام وهو عهد اليمين وهو هذا يستغنى شفا شيوخ شيوخ شيوخ شيوخ يا ولده بالحنوا، دهنون ونزتون اجراير وابروه بصيظا شوا الغه يبيطيه حربا براه حربا بمطفن ابر يوس وعبه كلطوش يدور رها سنوت سليمان بالغ سبوا بسلامة فيما ذلك لاله الامو الركن اليرجم ولا حون ولا قوة الا باله العليل العظيم لهو هو اله اسرائيل واسحاق ويعقوب اخونين اصباوت الرشاي هو هو هو ريد النور الاعلى به به به فامت السموات والارض له له ملك السموات والارض وله الحكم واليه ترجعون صلواتنا على اسم الله العظيم ولا نعوت الاله العليل العظيم ولا حون ولا قوة الا باله العليل العظيم ثم دخل الطيلق السادس وثلاثون عليه واسم الجمع في صورة امرأة جسيمة لها عين كلية ورجلين كلية ونعر حسن الرقدها قال لها سليمان عم ما سادك واين مسكنك قال مطير في طروق العامرة وجسار في ابدا آقتر الا نسز وارميه من بامنه على شفه الاديض واتركه ساعة واحدة جعوة شديدا ثم يرنحه ارتعاد ابوكه يوديه قال فيغيظوش دوامه ايل نبي اله قريبه وذاك انه يسعد بالهنت بل وهو امر سلم ويكتب له الحجر المعلوم ييراماذن السمع وجل ثم انك تنخره بعد البروات معين بروه ازئنا له على اسكاهط عكا عكا سكاك اسكاهاد استعكالي برس على كع شواط من نار وغاس جلات تنصران ومن يترك باله عكا انما فر من السما فتكعبه الكيرا او تهوس به الرمح في مكان بعيد





# بِقْسَمِين



## بقسمين

# الجندع



## الجندع

place. Allah, Allah, Allah, there is no God but He, and He is the Mighty and Wise. There is no strength and no power but through Allah, Most High and Supreme."

Then the thirty-seventh Tayleq, named Talyaba, entered in the form of a black, one-eyed woman. She had the eyes of a crow, the nostrils of a dog, and the feet of a donkey. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in ruins. My corruption is that if I take a person, I appear to him in four faces: the face of a pig, the face of a lion, the face of a serpent, and the face of a cat, and with these I scare him in his sleep and waking." Fiqitush said, "The medicine for this, O prophet of God, is cane root, mandrake root, galbanum and sea sponge, all of which should be pounded together and mixed, and given to him to drink. Also write the covenant of Iblis, God curse him, which was previously mentioned, for him. Also write these names for him: 'I shield myself from the evil Al-Ahmer, the son of Iblis; he has no way to get to me and no dominion to reach me along the ages and time. He has no way to reach me in a place where I shield myself by God from his evil, and hosts. By the name of Allah, most Gracious, and most Merciful, depart from me in failure, and leave me, in your humiliation, because you have overstepped enough. For He is the one before Whom all tremble and all hearts palpitate, and at His mention, love is elevated. I cast them out, protected against them, and cause them to moan with the name of Allah, the One, the Subduer. There is no strength and no power but through Allah, Most High and Supreme."

بسم الله الرحمن الرحيم

Then the thirty-eighth Tayleq, named Sefir, entered in the image of a man ugly in appearance with a deformed nose. He had the spread tail of a peacock rising from his feet to his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?"...

الله الله لا اله الا الله العزيز الحكيم ولا حول ولا قوة الا بالله العلي العظيم ثم دخل الطيلق السابع وثلاثون عليه واسمه طليبا في صورة امرأة عورا سودا لها عين عزاب واذم كحوم كلب ورجلين حمارا قال لها سليمان عليه السلام ما ببلادك واين مسكنك قال مسكني في المتابر وبلادي ايني اذا اخذت الا نسن الخيل له في اربعة اوجوه وجه خنزير ووجه اسد ووجه تعبان ووجه سنور وبة الك افرعه في منامه وبي يقضته قال فيفطوش دوا هذه اروق الفص وعروق البروج وعروق الفنة وزيد البحر يدق الجميع ويخلط ويسفن منه ويكتب له هذه الاسماء عهد ابليس لعنه الله وهو الذي تقدم ذكره وتكتب له هذه الاسماء احتجبه من شر الاحمر ابن ابليس فلا يسيل له عليه ولا سلطن يصل به اليه على كل من انتمور والاذمان فليس وصول اليه في مكان احتترت بالله من بشره ومن اشيا عنه تسبع الله الرحمن الرحيم فتولوا عليه حابيس وانصروا مع مومنين يشكرو باجر وجاهه الذي تترعد منه الفرايص وتذيق منه الابية وتربيع من ذكره الفود طردتم وحرزتمهم ورحمتم باسم الله الواحد القهار ولا حول ولا قوة الا بالله الذي العظيم

بسم الله الرحمن الرحيم

ثم دخل الطيلق الثامن وثلاثون عليه واسمه سفير في صورة رجل فيج الوجه منطش الازو وله ذنب كالموس من نزع مع فده ابراسه قال له سليمان عليه السلام ما ببلادك واين مسكنك

He said, "I reside on the tops of the mountains. My corruption is that if I seize a person, I seize him with melancholy alternating at times with laughter." Fiq̄tush said, "The medicine for this, O prophet of God, is capers, which should be cooked and given to him to drink with henna ointment. Write these names for him, with the covenant of Al-Mazhab, the son of Iblis, God curse him. They are: 'Alohīm, 'bedrīm, Ahrīm, Smīlīl, Kasīhyāīl, Atarush, Harhush, I shield by Allah from Al-Tawabegh and Al-Zawabegh and from their evil and from their trickery, and I remove their enchantment, by the name of Allah, the Supreme, the First, the Ancient, the creator of the Jinn from poisonous Fire. By Him I reach and by Him I extend over every charlatan and intruder. I throw at them the Fires of Allah, and I rebuke them with Allah's complete words, so that they don't reach the carrier of this book. There is no strength and no power but through Allah, Most High and Supreme.' "

Then the thirty-ninth Tayleq, named Hamudī, entered in the form of a woman with two wings, one leg, and in her hands were two black snakes. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in wombs. My corruption is that if I seize a person, I squeeze his heart. I also kill infants in the stomachs of their mothers. I seize the woman with fainting, self-harm, and heart palpitations." Fiq̄tush said: "O prophet of God, the cure for this is leeks and asafetida cooked in oil. Then give him cow tallow to drink with them. Write these names for him, with the covenant of Alham bin alhīm. This is his covenant and first binding by permission of God. It is this: 'Allah the Irresistible, drives from me the deviousness of the sinner, by banishment in the mode of Alham Ben Alohīm. There is no strength and no power but through Allah, Most High and Supreme. I shield myself by Allah from the Tawaleq and the intruders and from the evil of the Jinn and the Maradah. By the names of Allah, I gained exclusive power, and blocked every stubborn Jinni ...

قال مسكين بن رورس الجبان وبساجد ابي اذا اخذت الان نسلن اخذته  
بالسطوت و احاطت بالخط قال يفيكوش دوا هذا يا نبي الله عروف  
الا صفة الهكيبو يكين ويسقي منه بذهن الحنظل وتكتب له هذه الاسماء  
مع عهد المغزيب بن ابليس لعنه الله الوهم عبد ربيع احاريم سميليل  
كسهمايل اتاروش هررروش احرزت بالله من التوابغ والزوابغ  
ومن شرهم ومكرهم واخذهم على سرهم لسم الله العظيم الاول الغنيم  
خالق الجنان من نار السموم به اصول وبه احوول على كل محتال وكا  
رف ارمينهم بنار الله وزجرتهم بكلمات الله التامات فلا يطون  
الرصاحب كتاب هذا ولا حول ولا قوة الا بالله العلي العظيم  
ثم دخل الطبلق التاسع وتلاتون عليه  
واسمه هموديا به صورة امرأة لها جناحان ولها رجل واخذو به  
بها جنتين سوداوتين قال لها سليمان عليه السلام ما بسادك واين  
مسكنت قال مسكين بن الارحام وبساجد ابي اذا اخذت الان نسلن  
عصرة جوادك وقتل الجنين به يكون امرهاتين واخذ المرأة بالعثوة  
وضم النعس والذوقان قال يفيكوش دوا هذا يا نبي الله بوخة  
الكرات والحلتيت يكين بالزينة ويسقي بسمن البقر وتكتب له هذه الاسماء  
مع عهد الهمع بن الهمع وهو حطيم عهدك ومثاقه الاول ان ظلمه وهو  
هذا الله الجبار يصره عن كبد العجار صرفة وجه الهمع بن الهمع فلا  
حول ولا قوة الا بالله العلي العظيم واحترزت بالله من الطوائف والكوارف  
ومن شر الجن والمردة باسم الله استلثرت وفهرت ومنعت كل جنين



Talyaba



طليابا



Sefir



سفر



and strong tyrant. On Allah do I depend, for He is my sufficiency, and the best governor. O Allah, O Eternal, O Self Sustaining, cure this sickness, for Thou are capable of all things. Bak'kfar, is Fatetaketa'a, Allah. There is no strength and no power but through Allah, Most High and Supreme.' "

Then the fortieth Tayleq, named Alnefis, entered in a human image. He had the head of a human and his hands were the hooves of a mule. Upon him was entwined a snake, its head protruding from behind him and its tail between his legs. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in rivers. My corruption is that if I seize a person, I take him with evil, sever him from sleep, day and night, and from rest, so that no one knows the cause of his transformation." Fiqitush said, "The medicine for this, O prophet of God, is to write for him these names and adorn him with them, along with the oath of Al-Mazhab Ben Iblis, God curse him. This is what you write: 'O Divine One, I turn my face to You. O Divine One, I support my back on You. O You who supports who has no support, who provides who has no provision, who props who has no prop, rescue me, O rescuer of those crying for help. By Shafaha, Sahafah, Frion, Barkim, answer by the Lord of these names and the Lord of Yadmoh, Shamusht, Kilfish, Enoch, Ahya Sherahya, Sabaot, Al Shedaï, Holy, Holy, Holy, Lord of Angels and Spirits. There is no God but He, to Him is the governance and He is the fastest judge. There is no strength and no power but through Allah, Most High and Supreme.' "

Then the forty-first Tayleq, named Hurta, entered in the image of a man. He had a long beard and in his hand was a black snake. Upon his head he bore a turban with its hems dangling behind. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He...

عنه وجبار شدة به وعل الله توكلت وهو حسيبي ونعم الوكيل بالله يا  
 جمل جيس يا فيوم استعصم بلك العلة انك على كل شئير فذير بك الخطر  
 ميس فقط كعمل الله وما حول وما قوة الا بالله العلي العظيم  
 ثم دخل الصلي الاربعون عليه واسمه النفر  
 به صورة انسان له راس انسان وبه به يديه يغزل وعليه حية ملتوية  
 بة راسها خارج من خلفه وذنها من بين رجليه قال له سليمان عم  
 ما فسادك وابن مسكنك قال مسكني في الانهار وفساد في انهار  
 ذا اخذة الا انسان ان خفته بالشر وفتح الكهر والرفاد والسبات  
 حتى لا يبري احد من اي شئير مرجعه قال فيفكوش دوا بذا يانبي  
 الله ان يكتب له رقة الاسما وتعلق عليه مع عمه المذموم بلبيس  
 لعنه الله وهم رقة ما تكتب الرهم ايم وجهته وجهم اليك اللهم  
 اسمة ت كهر يد اليك يا ستم من لا ستم له يا دخير من لا د ختم له يا  
 عماد من عماد له اغتني يا غياث المستغيثين بشهادة شجاعة  
 جرمون بركيم اجبوا برب رقة الاسما ويرد يعموه شمشكا  
 كيليش انوخ انبيا سرا ميل صاوت ال شدة ايد فوس فوس فوس فوس  
 رب المليك والروح لا اله الا هو له الحكم وهو اسرع العاسين ولا  
 حول ولا قوة الا بالله العلي العظيم ثم دخل الصلي الاحد  
 والاربعون عليه واسمه حورتا به صورة رجل كوهل  
 اللحية وبه يديه حية سوداء متعمم بعمامة مسللة اطرافها  
 ال خلفه قال له سليمان عليه السلام ما فسادك وابن مسكنك قال



# تِلْ تَمْتِي



## همو داي



# تِلْ تَمْتِي



## النفس

said, "I reside in ovens. My corruption is that if I seize a person, I seize him with self talk, whispering, deep thinking, worry, and nightmares." *Fīqītush* said, "The medicine for this, O prophet of God, is to take capers and pellitory. This should be cooked in green olive oil, and then given to him as a drink and as an inhalant. Write this known amulet for him and spread upon him the following names; they are his cure by permission of God, most Exalted. They are: 'O Divine One, I ask You by Your capacity, Your supremacy, Your majesty, the carriers of Your throne, Your kingdom, Your throne, Your footstool, to cure and heal the carrier of this ailment of every sickness and vomiting disease. *Ahya Sherahya, Ahya Sherahya, Ahya Sherahya, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī, He, He, He, Lord of the Highest Light, to Him, to Him, to Him, the Kingship of the Heaven and Earth, by Him, by Him, by Him, was raised the Heaven and the Earth. O He, of Whom none knows His nature but Him, and if but a Quran moved mountains, divided the Earth, or spoke to the dead, by Allah only is permission to do all. There is no strength and no power but through Allah, Most High and Supreme.*"

Then the forty-second *Tayleq*, named *Alrahīah*, entered in the image of an honorable man. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in lungs. My corruption is that if I seize a person, I seize him with back pain, shoulder pain, ankle pain, and aching of the chest and knees." *Fīqītush* said, "The medicine for this, O prophet of God, is lemon balm and Christmas rose, which should be crushed, sifted and kneaded with honey. It should be diluted with moving water, then it should be drunk from. Write for him these names and hang them on him and they will be his cure, by per-

حوظهم فاعل الوجود ح و م ص و و د و ط

mission of God.

مسكنه عندهم في النيران وعباديه اي اذا اخذت الانسان اخذت  
 ته بعد بث النفس والوسوسة والتعكر والنعم والكابوس قال في قيطوش  
 دوا هذا يا نبي الله نينه الكبار وقافره قرتقا، يبخ بزيت ابلق و  
 يسفين من الك الزيت وبيعط منه ويكتب له العز المعلوم وينشر به في  
 الاسمايس يبرا باذن الله تعالى وهو في الدمع اي اسلك بقدرتك  
 وسلطانك وعكمتك وحملت عرشك وملط وعرشك وكرسيك ان  
 تشعير وتعابيه صاحب هذا انزلت من كل سفنكم مرض بق اهل شرهيا  
 اهل شرهيا اهل شرهيا صلاونه صلاونه الرينة ايد الرينة ايد ال  
 شدايه هو هو عوربه النور الا على له له ملك السموات والارض  
 به به فامت السموات والارض يا من لا يعلم وصية الله ونوان فرانك  
 سيرت به الجبل او فطعت به الارض او كلم به الموتى بل الله الامر  
 جميعا وما حون وما فوة الا بالله العلي العظيم ثم دخل  
 الطيلق الثاني والاربعون عليه واسمه الراهية في صورة  
 رجل مستعمل منعزل صورته صورة انسان فالله سليمان عليه السلام  
 ما بلك واين مسكنك قال مسكني في السموات وعباديه اي اذا  
 اخذت الانسان اخذت بوجع الظهر والطنين والمنكبين ووجع  
 الجواديه والركبة كل قال في قيطوش دوا هذا يا نبي الله الوجود وايض  
 وترنجان وحزق يدق ويخل ويخمس بعسل ويتصح عليه من  
 العا الجار ويشرب منه ويكتب له هذه الاسماء وتعلق عليه في براوه  
 ان شاله حوظهم فاعل الوجود ح و م ص و و د و ط



Hūrta



حورتا



Alrahiah



الراهية





He, He, the Exalted Lord of Light. Heal, O Healer, for there is no healer but you. By your honor, O Noah, O Kheteder, O He who is capable of all things, There is no strength and no power but through Allah, Most High and Supreme."

Then the forty-fourth Tayleq, named Alkhaṭaṣ Makhrūq, entered, with the head of a bird with two wings. When he saw him, he was amazed by him. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside before the doors of houses. My corruption is that if I attack a person, he vomits and faints, breathes rapidly, and he is overtaken by whispering and inner turmoil." Fiqītush said, "The medicine for this, O prophet of God is for him to be walked until he awakens. He should then sniff yellow coral. Also, the following names should be written for him and be adorned on him and they will be his cure by permission of God, the Exalted: "I seek protection from Allah from the evils of Zoubagha and the four Jinn who sit at the crossroads and are raised into every place. Awaken by these names, for He brings the dead back to life, and by the Lord of the End and the Beginning, to no Ifrit among them with me a residence. I seek protection through Allah the creator of the Heavens and the Earth, and the creator of the night and day and giving everything before Him its own consequence. By Him am I shielded and protected, and He is the protection. There is neither power nor will but through Allah, the Most High and Supreme. Damlakh, Barakh, Hila, Ma'jala, Saṣīf, Ṣayf, Khaṭuṣuh, Sh' rash, Midrash, Shuqīsh, Hoṭoṭīna, Nush, Kush, Karkūsh. There is no strength and no power but through Allah, the Most High and Supreme."

Then the forty-fifth Tayleq, named Alwiswas, entered in the form of a woman. She had two wings and two horns and seven feet. On her waist was a rope that was tied and dangling from behind her. Solomon, peace be upon him...

هو هورب النور الاعلى انشبهه يا شافي لا شافي الا انت بعزتك يا نوح يا  
 ختور يا من هو على كل شئ فذير ولا حول ولا قوة الا بالله العلي العظيم  
 ثم دخل الكيلق الرابع واربعون عليه  
 واسمه الخكاد محروم وله راس الكبر وجناحين لهما راء عجب منه قال له  
 سليمان عليه السلام ما اوسادك واين مسكنك قال مسكني عند ابواب  
 البيوت وبعادي ابي اذا اخذت الانسان اخذته بالقيس والغنيان وا  
 لتجس الشئ يد وتاخذه ، بالثوموتية وعذة النجرس وقال في كوش  
 دوا هذا يا نبي الله يمشا حتى يعيا ويسقط بالاحجر بالمرجوع بالعمه  
 وهو اصغر سليم ويكتب له ايضا هذه الاسماء وتعلق عليه سبع  
 بروه ان يتاله تعلق احتررت بالله من شر زوبغه ومن الجن الاربعة  
 الغاموز على المشرعة والمرتقين الركل موضعة اض فتم بهذه  
 الاسماء ويصيح ويحيم الموتس ويرب الاحزة والاول فليس لاجرية  
 منهم معية قوام واخترت بالله خالق السموات والارض وخالق  
 الليل والنهار وجعل كل شئ عنده بمقداره امتنعت واخترت  
 وهو عز رب ولا حول ولا قوة الا بالله العلي العظيم دملخ براخ ميللا  
 متعجلا صعب صايف خاكهوفة شعراش ومزراش تنوفيش حكطينا  
 نوش كوش كركيوش ولا حول ولا قوة الا بالله العلي العظيم  
 ثم دخل الكيلق الخامس واربعون عليه  
 واسمه الوسواس في صورة امرأة لهما جناحان وفرنان ورجل بسنة  
 وبع وسكها ثوب مشدود مسيل من خلفها قال سليمان ع



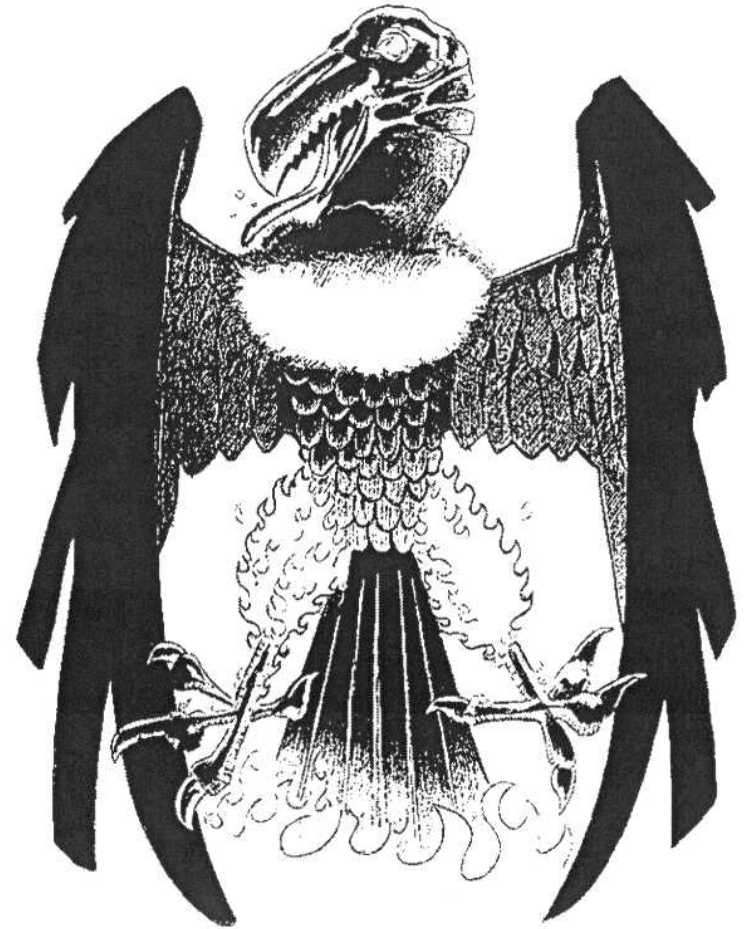
# Alḍarban



## الضربان



# Alkḥaṭaf



## الخطاف









تسواسا Alswa



الوسواس



تسلا ملاما Meldeem



يد ام ملدم





# Alzūah



## الزوعة

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# Alnabab



## النباح

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of rue. He should sniff them and the names should be written for him with the covenant of Maymun Ben Kalkasun, the cloudy. It is these names: 'By the name of Allah and by Allah. There is no strength and no power but through Allah, the Most High and Supreme. I seek refuge in Allah, I depend on Allah, and I find protection in Allah from the Tayaleq, intruders and every rebellious shitan. I am in the sponsorship of the most Merciful, by Him I am shielded and He is the rescuer of all crying for aid. From His awe, all that are on His Earth and in His Heaven were terrified, and all things obeyed Him by His command. There is no strength and no power but through Allah, the Most High and Supreme.'

Then the forty-ninth Tayleq, named Almul', entered in the form of a woman. She had the feet of a dog and on her back was a black snake with its head protruding from behind her and its tail between her legs. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in ruins. My corruption is that if I attack a person, I degrade his mind. I leave him incoherent and without enthusiasm. I appear to him at times as a dog and at times as a snake and I leave him with maladies." Fiq̄tush said, "The medicine for this, O prophet of God, is the oil of rue, Swiss chard juice, one qirat of purgative, and one qirat of pure gentian, to be given to him to drink, and to sniff. Also write these names for him and give them to him to drink and place them upon him, and they are: 'Ahya, Ahya, Ahya, Ah, Ah, Ah, Hu, Hu, Hu, Lah, Lah, Lah, Bah, Bah, Bah, He, Allah, Ahya Sherahya, Ahya Sherahya, Ahya Sherahya, Adonī, Adonī, Adonī, Šabaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī, Alohīm, Alohīm, Alohīm, Balutha, Balutha. In Your name O Divine One, the cause of all causes, You are the Creator, the Gracious, the Distant, the Guide to the path of the right guidance and propriety. O Divine One,...

الاستدباب يسهط بهما ويطلب له الاسما مع مره ميجوز بن كلحسون  
 التعليل وهن رمة الاسما لسبح الله وبالله وكاحول ولا فوة الابله  
 العليلين العظيم احقرت بالله وتوكلت على الله وامتنعت بالله من الكوارف  
 والكوارف ومن شرب كل شيطان مارب انا في كجالت الرجمن به امتعتت و  
 عوقيان المستغنين ومن عفاجه فرغ من ارضه وساواته وا  
 كاع له كل شيء بامرة ولا حول ولا قوة الا بالله العليلين العظيم  
 ٢٩ ثم دخل الطبيب التاسع والاربعون عليه وسمه المولع  
 في حورة امرأة لها رجل كلب وعل كمرها حية سودا راسها خارج  
 من خلفها وذيها بين رجليها قال لها سليمان عجم ما فسادك ولان  
 سكنت قال مسكني في الغراب وبسادي اليه اذا اعنت الي  
 نسل اخذته تحت النجر حتى يرسل عقله وتركه لا شيم على شيء  
 الهم ولع فيه واشتبه له مرة بكلبه ومرة بحية واورته السم من  
 فان يفيكوش دوا هذا يا نبي الله زيت فعمل وما او حول السابق  
 وفيراك ماشه وفيراك كغدر خالص يسفه منه ويسع  
 ٣٠ ثم اشترى له ويكتبه الاسما ويشربها وتعلق عليه عيس يرواه ان قاله  
 تغل ومين هذه اعيا اعيا اعيا اعيا اعيا اعيا اعيا اعيا اعيا  
 عواله اعيا شرهيا اعيا شرهيا اعيا شرهيا ادونين ادونين ادونين ادونين  
 نيس صلاوت صلاوت صلاوت الرشاد الرشاد الرشاد الرشاد الرشاد الرشاد الرشاد  
 الوهم الوهم بالوتا بالوتا بالوتا بالوتا بالوتا بالوتا بالوتا بالوتا  
 الله خالق الرجمن والغراب والهزل الحريق الرشاد والصواب اللهم



shield the owner of this malady from all about which he complains, by the honor of Your supremacy and dominion, and Your capability in Your creation, for You are capable of all things. There is no strength and no power but through Allah, Most High and Supreme."

Then the fiftieth Tayleq, named *Alwiswas Alakbar*, entered in the form of a human. He had the body of a horse without its tail. He had a human head, and had two wings extended. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the mountains. My corruption is that if I attack a person, I seize him with the beginning of a worry, which befalls him. I leave him without sleeping, waking, eating, or drinking, without talking about it. I take away his mind until he swallows dirt." *Fiqtush* said, "The medicine for this, O prophet of God, is for him to be purged, and then extract it from him, near a gentle fire. He should sniff the tallow of a cow and the marrow of its shinbone at lunch and at dinner. This should be done repeatedly until he is cured. Write these names for him and let him drink them as well. They are: "Holy, Holy, Holy, Bah, Bah, Bah, Hu, Hu, Hu, Ah, Ah, Ah, Aulem Lesmur. By the Glory of Allah, Gabriel, Michael, Israfil, Azrael, the punishment of those that war against Allah and create devastation upon the earth is to be killed, crucified, their hands and feet to be severed or for them to be exiled from the land. O hosts of the Jinn and the Human kind, if you are able to penetrate from the boundaries of the heavens and the earth then penetrate. You can't penetrate without authority; it is from Solomon, and it is in the name of Allah most Gracious and most Merciful. Don't rise against me, but come to me submitting. I charge you, o hosts of the Jinn and the Shiiteen by snatching rebukes, and the honored angelic cries. By the hegemony of Gabriel, the power of Michael, the blow of Israfil, and ruthlessness of Azrael, I shield you by Him; except for the Angels, they can't reach the carrier of this book..."

ان تعجز صاحبه هذه العلة من كل ما يشتك اجوع عظمك واسلطانك وفتن  
 نك به خلفك انك على كل شئ غير ولا حول ولا قوة الا بالله العلي  
 العظيم ثم دخل عليه الصليب الخمسون  
 واسمه التوساوس الاكبرية صورة ابلان له جسده جرس محزون وجع الذنب  
 ولعراض انسان وله جناحان منشورتان قال له سليمان عليه السلام  
 ما مسادك واين مسكنك قال مسكني في الجبال ومسادي ايه اذا  
 خذت الا انسان اخذك من قبله يصيبه باثر تركه لا ينفع ولا يفوق  
 ولا ياكل ولا يشرب ولا يتكلم الا بهذا واذهب بعقله حتى يلبسه  
 الارض قال فيفطوش دوا هذا يا نبي الله يمشي ولا تلهها  
 منه ينار لينة ويسقط بسمن البقر مع ملح الآ كارع بالعداء وبها  
 لخشية بلا يمل بعمل ذلك مترازا حتى ييرا ويكتبه له هذه الاسما  
 ويشربها ايضا فتوس فتوس فتوس به به به هو هو هو اله اله اولع  
 لسور عزرة الله جبريل ميكائيل وسرافيل وعزرايل وملجراالذين  
 يحاربون الله ويسعون في الارض فسادا ان يفتلوا او يصلوا او يقطعوا  
 ايديهم وارجلهم من خلفه او ينعوا من الارض يا معشر الجن والانس  
 ان استعتم ان تنجوا من افكار السموات والارض وانجوا الا تنجوا من  
 الا بسلطان انه من سليمان وانه لسمع الله الرمن الرحم الا تعلقوا عليه وا  
 تويد مسلمين اعزم عليكم يا معشر الجن والشياطين بزجر ايات خفيات  
 صيحات الملكية المكرام سطوة جبريل بقوة ميكائيل بنجته سرافيل  
 يطهت عزرايل محنتكم بهو الا الملكية بلا طون الرطم كتان



# التامات



# المولع



# Alwiswas Alakbar



# الوسواس الاكبر

He said to the Heavens and Earth, come unto me obedient or unwilling. They said we come obedient. There is no strength and no power but through Allah, the Most High and Supreme.' "

Then the fifty-first Tayleq, named Alkhanas Alasghar, entered in the form of a human with the head of a ram. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the terror of the night. My corruption is that if I attack a person or a woman, I cripple her from her back to her nape, and give her a duodenal ulcer." Fīqītush said, "The medicine for this, O prophet of God, is shrubby juniper and asafoetida, and she should be given wine to drink. She should be covered with wool and her head should be rubbed briskly with yellow coral. Write the following names for her: 'Mihlūh, Hihlūh, Holy, Holy, Holy, Lord of the Angels and of Spirits, Ahya Sherahya, Ahya Sherahya, Adonī, Adonī, Adonī, Šabaot, Šabaot, Šabaot, Al Shedaī, Al Shedaī, Al Shedaī, Alohīm, Alohīm, Alohīm, He, He, He, Lord of the Highest Light; By Him, By Him, By Him, the heavens and the earth were established; To Him, To Him, To Him, the kingship of the heavens and the earth. There is no God but He and to Him is the governance, and He is the quickest of reckoners. There is no strength and no power but through Allah, the Most High and Supreme.' "

Then the fifty-second Tayleq, named Alhamqa, entered in the form of a woman. She had the head of a dog, and the rest of her body was averagely formed. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside around the seas. My corruption is that if I attack a person, I seize him from his heart, then I take him with depletion, and no one knows anything has befallen him. Then I leave him till everybody thinks he is dead. "...

هذا يعني قال للسموات والارض اجيبا ايديا هو عما لوكرها فالتا اثينا  
لما يعين ولا حول ولا قوة الا بالله العلي العظيم ثم دخل الكيليق  
الا حدس والحمسون عليه والخناس الا صخرة صورة  
انسان له راس كبش قال له سليمان ع ما بسادك واين مسكنك قال  
مسكني في بحو اليل وفساديه ايده اذا اخذت الانسان والمرأة اخذ  
عما بقوا حيا وفجايرها واوريها ابوابها قال فيعطونش دوا هذا يا نبي  
الله ايهن وحليتي فيفسخهم ويكل بجوم ويضل راسها  
بالمرجلا وهو مريم في الك يدهن ويخرج به الراس ويكتب له هذا الا  
سما له كذاها كالمع اللع كذا كذا كذا اططلسا مع اطو  
علا راسه صلص ميهليوه فيسليوه فدوس فدوس فدوس ريد  
الملكية والروح ايهيا شرهيا ايهيا شرهيا ادوناي ادوناي ادو  
ناي صباوت صباوت صباوت الرنذاي الرنذاي الرنذاي الوهم  
الوهم الوهم هو هو ريد النور الاعلى به به فامت السموات و  
الارض له له ملك السموات والارض لاله الاله العظم وهو  
اسرع الحاسين ولا حول ولا قوة الا بالله العلي العظيم  
ثم دخل عليه الطبلوق الثاني والتمسوا منه التمهنا بصورة  
امرأة لها راس كلب وسائر جسمه معها معتقة خلفت قال لها  
سليمان ع ما بسادك واين مسكنك قالت مسكني حوالى البحار و  
فساديه ايده اذا اخذت الانسان اخذه بعودي ثم تاحق بالفرق  
لا يعلم احد ان به شين ثم تركه حتى يظن النائم كالمع الا انه ميت

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انتم  
عما يد بظهر  
نقل  
حذير

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Alkhana و Alaḡhar



الخناس الاصغار



Alhamḡa



الحمقا

ومستعمل السلام على من لا يؤمن بالله واليوم الآخر والاسلام

'f saṭar, Fīurat, Dahat, Ahyā Sherahya, Ahyā Sherahya. Write for him the amulet of Solomon, peace be upon him, or write for him an amulet and the Surat al-Sujda with "blessed is the kingship, and He is capable of all things." There is no strength and no power but through Allah, the Most High and Supreme.'

Then the fifty-fourth Tayleq, named Almasur, entered in the form of a human. He had the head and hair of a monkey. His middle was the torso of an ant. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in areas of filth and excrement. My corruption is that if I attack a person, I sit in his stomach like feces. I destroy his point of rest and make him dislike all pleasures. I enflame him with an itch in his body and make wine pleasant to him." Fīqītush said, "The medicine for this, O prophet of God, is pepper, black cummin, long pepper, and white hellebore, dried rue, and ginger, all of which should be compounded and sifted and given to him to drink with starchy water that is cooked and thickened with lemon, salt, and endives. He should be fumigated with the bones of fish at night and noon, and with tamarisk wood, and he will be cured by permission of Allah, the Exalted; and There is no strength and no power but by Allah, most high and majestic."

Then the fifty-fifth Tayleq, named Balem, entered in the form of a man. He had the head of a monkey, the feet of a bird, and two wings. Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in water. My corruption is that if I attack a person, I seize him from where he doesn't see me. I tear him and make his body lose consciousness. I affect his orientation, and alter his vision. I take him night and day and I don't delay in taking him. There isn't...

ومستعمل السلام على من لا يؤمن بالله واليوم الآخر والاسلام  
عصمك من زلزلة جهات اهلها شرها اهلها شرها والخبث له حزن  
سليم عليه السلام او كتبت له حزن وسورة السجدة مع تبارك الملك  
وهو عثر كل شئ في قبر ولا حور ولا قوة الا بالله العلي العظيم  
44 ثم دخل عليه الكلب والرابع والخمسون واسمه  
الماصور في صورة انسان له راس وشعر فرد ووسطه عجز نملة  
قال له سليمان عليه السلام ما جسدك واين مسكنك قال يوموا  
ضيق الاله نجاس والادبوال وجسدي ايه اذا اخذت الا انسان  
تفقدت بكنه كالجراح وادم من مفعده وابغضه اللذات كلها واو  
لعه بكنه في بده واهم له النبيه فان يبيكوش حوا هذا  
يا نبي الله قلقل وكامون كروايه ودار بلبل وحريف ابيض  
وسداب ياس وزنجبيل بزوم ويخل ويغفر منه بما النشا  
يطبخ ويحس عثر الخامض والمالح والبقل ويبرخن بخلع السمك  
بالعشا والغذات ويحطب الكروا يبرس باذن الله تعالى ولا حور  
44- ولا قوة الا بالله العلي العظيم ثم دخل عليه الكلب والرابع  
والخمسون واسمه بلع في حوزة رجل له راس فرد  
ورجلان كايبر وله جناحان قال له سليمان ع ما جسدك واين  
مسكنك قال مسكني في العاية وجسدي ايه اذا اخذت الا  
نسان اخذته من حيث لا يرا فاحذقه واغشى حسه واخيل  
وجهه واقلب بصره واخذته بالليل والنهار وما اهل في فيما اخذته ولا يه



# Hasen



حسن



# Almasur



الماسور

a fire in me I don't cast." *Fiqītush* said, "The medicine for this, O prophet of God, is to take one from among the wild cats and slaughter it, and dry it with ammonium salt, then give him some of it with water. He should also be anointed with sesame oil and he should abstain from eating anything with a soul. His food should be walnuts, almonds, sesame, honey, sugar, and he shouldn't drink unfermented grape juice or wine, and that will be his cure by permission of Allah."

Then the fifty-sixth *Tayleq*, named *Shakhya*, entered in the form of a human. He had the head of a bull with two small horns, and one foot. He had two wings extended to his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the water. My corruption is that if I take a person, I take him from where he doesn't see me. I descend to him in his sleep, then leave him thrown. When he awakens, he proceeds to live without any strength coming from him whatsoever. I twist his neck backward, then take him again in his dreams." *Fiqītush* said, "The medicine for this, O prophet of God, is gentian and a branch of capers. He should avoid eating anything that has a soul. He should be anointed with storax ointment and it should be spread upon him and he will be cured by permission of Allah. He (*Shakhya*) is one of the strongest winds, most severe, most inebriating, and most debilitating to the body; we invoke God's protection from him."

Then the fifty-seventh *Tayleq*, named *Bardun*, entered in the form of a human. He had one eye, the nostrils of a duck and the feet of a bird. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the accommodations of cuppers, veterinarians, spell-casters, and blood-letters. My corruption is that if I attack a person, I appear to him as a stray dog. I seize him with vomiting, then I shake him with strong shivers, then I cause him a seizure from it." *Fiqītush* said, "The medicine for this, O prophet of God, is the bile of a predatory animal and four frogs, all of which should be cooked together and anoint him with it and have him sniff it. Write for him also the following..."

إيد نظر رميته فال فيفيطوش دوا هذا يا نبي الله بوعذ من الغطوك  
البرية فيزرم ويعلع بطلع هذا نود ثم يسفس منه بما وبع من جد  
هون بالسارخ ويحصرم على كل شيس ميه روح ويحون لهامه اللجوز  
اللوز والسمنم والعسل والسكر ولا يشرب النبيذ والطلاهو  
دوا، ان شاله ثم دخل الكيلق السادس والخمسون ٤٥  
عليه واسمه شاختيا بصورة انسان لمراس ثور وفرنين صغير  
ين وله رجل واحد وله جناحان الى اعلى راسه. قاله سليمان عجم ما  
بصادك واين مسكنك قال مسكني في الميلاء وبسادي انيه اذا  
نخذت الانسان اخذته من حيث لا يرايه ثم انزى اليه نوم ثم انزكه  
ملغس با اذا ايقن اقبل بعيشن كما اخذت من بئيبه والوجه  
عنته النخله واخذت به المناع // فال فيفيطوش دوا هذا  
يا نبي الله كندس وشومن كبريه وتعتصر من كل ما يه روح وبعه  
به من الميعه وينشرب اباذن الله وهو اشد الريح واشد هاباشا  
وسكرت واجسهها للجسه نعوذ بالله منه ثم دخل الطيلق ٤٨  
السابع والخمسون عليه واسمه بردون بصورة انسان  
اعور له منقار يرك وهو لا يورد ورجل كير قاله سليمان عليه السلام  
ما بصادك واين مسكنك فان في معافه الحمامين والبياهرة والعمال  
وهرافة الدمل وبسادي انيه اذا اخذت الانسان انزى اليه بصورة  
كلية معارفة واخذت بلفس ثم ارعشه اربعا شاختيا ثم نضرت  
من ذالك // فال فيفيطوش دوا هذا يا نبي الله مرارة سبع وار  
بمة ضجاع يطبخ الجميع وبعه منه ويسعك منه وتختب له هذه

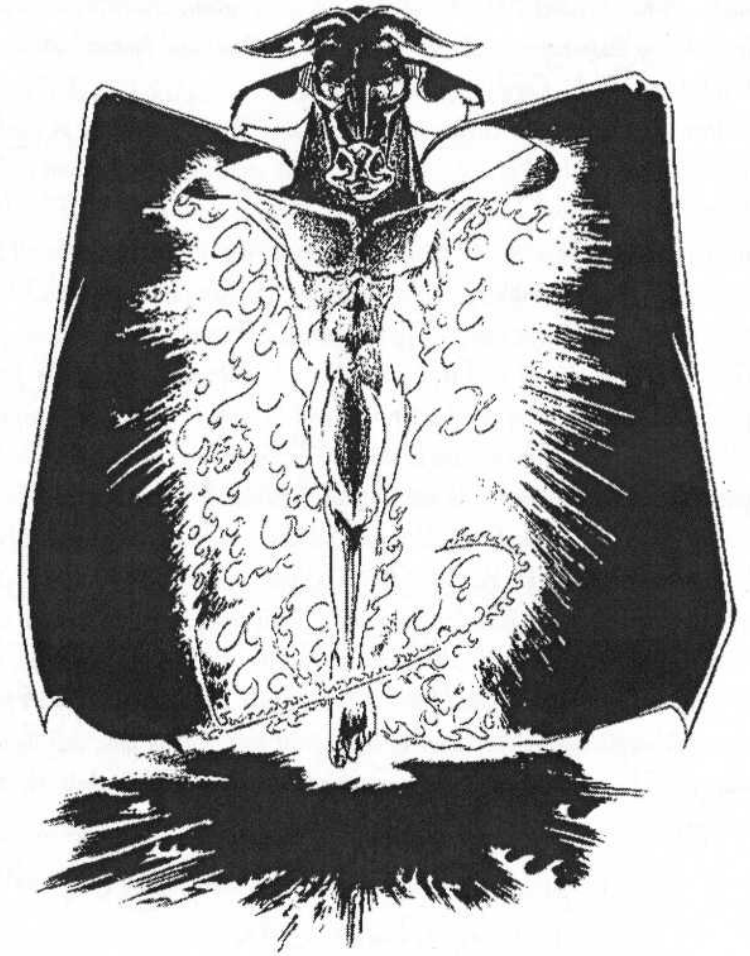




# Baleem



# Shakhiya



بلم

شاختيا





# Barđun



## بردون



# Bezīd Almajūsi



## بزید المجوسی

Then the fifty-ninth Tayleq, named M'ruz, entered in the form of a man. He had one eye and the feet of a dog. From his mouth emerged a human head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in hills, mounts, and mountain tops. My corruption is that if I attack a person, I choke him till he foams. I forbid him food and drink. I appear to him as a man and I run through him till the end of the month." Fiqitush said, "The medicine for this, O prophet of God, is to spread seven thick dates, equivalent dried fruit, and pieces of the extremities of trees on him. Also thirty thamana of water from under bridges and from the deep sea should be poured upon him; then he should made to sniff roses. Write a good amulet from those previously mentioned, and he will be cured by permission of God."

Then the sixtieth Tayleq, named Almliah Alnasejha, entered in the form of a snake. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside among the sheep. My corruption is that if I seize a person, I seize him with migraines, pain in the two temporals, head pain, and irregular heartbeat." Fiqitush said, "The medicine for this, O prophet of God, is croton and betal nut palm, which he should sniff from three preparations. He should abstain from eating anything acidic. Also, the following names should be written for him, and this will be his cure by permission of God, the Exalted.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 In the name of Allah, most Gracious and most merciful, I seek refuge from the Tayaleq and the intruders and from the evils of Maymun and his name and images. I am in the sponsorship of the Gracious, and He is my shield and protector. He shields me from every Shitan, and veils me from every Jinn, and from His awe all that is in His Heavens and His Earth trembled. Equally do you obey,...

ثم دخل الكليلف التاسع والخمسون عليه و  
 واسمه مازون في صورة رجل اعور له رجل كلية فخرج من وجهه راس انسان  
 قال له سليمان عليه السلام ما بسادك واين مسكنك قال مسكني في  
 التلؤلؤ والكوال وروس الجبال وبساده اية اذا اخذت الانسان  
 خنفته حتى يزيه وتفنعه الطعام والشراب وتربله في صورة اسن وانما  
 اجره له في اخر الشهر قال فيقوش دوا هذه ايام نبي الله تنشر عليه  
 سبعة الوان رباحين ومثلها باكهة يابسة ومن اطراد الشجر وما من  
 تحت فطره وبيته تحت البحر ويصب عليه وتيسر ثلاثون ثمانا لا ترف  
 حيث تصيب عليه ويعلق به من الورد وتختبه له خريجه من الازهار  
 المتقدمة التي كبر بها عن الله ثم دخل الكليلف ا  
 لستون عليه واسمه المليله النافضة في صورة حية قال  
 له سليمان عليه السلام ما بسادك واين مسكنك قال مسكني في مواضع  
 الغنم وبساده اية اذا اخذت الانسان اخذه بالصداع ووجع الصد  
 غين وتوجه الراس وضربان القلب قال فيقوش دوا هذه ايام نبي  
 الله مائة دينار وهو الكاد يسحق به ثلاثة غرات ويحفظ عن حرثيه  
 اكل العموضة ويختبه له في الاسماء في برواه ان ضاله يعمل  
 بسم الله الرحمن الرحيم  
 له من الكوالق والكورق ومن شر ميمون وباسمه وتخليه انا يكل  
 له الرحمن وهو حرثي. وتقتصر بعينين من كل شيطان ونحوه من  
 كل جان ومن هنا فته ازتعد من في السها وانه وارضه وكذا الكليلفون





M'āz



معروز



Almīyah Alnafīyah



المليه النافضة

present yourselves, and are commanded. *A'itha, A'itha*, do as you are commanded; *Ahya, Ahya, Ahya*, by the honor of *Ahya Sherahya, Ahya Sherahya, Adonī, Aṣbaot, Aṣbaot, Al Shedaī, Al Shedaī, Hu, Hu, Hu*, Lord of Exalted Light. There is no power and no will but through Allah, the Most High and Supreme."

Then the sixty-first Tayleq, named *Marweya*, entered in the form of a human. His right hand was like the claw of an eagle and so was his left. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in mountains. My corruption is that if I seize a person, I strike him with wandering between the mountains and the deserts. I take away his mind, so he finds no companionship among people." *Fiqītush* said, "The medicine for this, O prophet of God, is mandrake root, pollen of a male tree, cane plant, the brain of a frog, and tallow from a lamb, all of which should be cooked together. Give him from it to drink and let him sniff it. A good amulet should be written for him, and he will be cured by permission of God."

Then the sixty-second Tayleq, named *Alfalij*, entered in a human image. He had the head of a monkey and two wings stretched to the bottom of his feet. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the hills. My corruption is that if I seize a person, I strike him on one side. I excite his wind and return his semen till his body dries." *Fiqītush* said, "The medicine for this, O prophet of God, is that he should sniff the bile of a crane, the bile of a wolf, white naphtha, and abundant spring water. He is cured from heat, (must abstain from) anything that contains soul, and he will be cured by permission of God, the Most High and Supreme."

Then the sixty-third Tayleq, named *Alwatheq*, entered in the form of a human. He had the head of a bull, with two horns, and two wings stretched to the bottom of his feet. He had a magnificent constitution...

١ وتعرفون تأمرون اعيننا ابعثوا ملتومرون اهبا اعيبا اعيبا  
 ٢ يعق اهباشرا هيا اهباشرا هيا ادونيا اصبوت اصبوت الربت ايد  
 ٣ الربت ايد الربت ايد هو هو هو رد النور الاعلى ولا حول ولا قوة الا  
 ٤ بالله انعلين العظيم ثم حنل الكليلق الاحدس والستون عليه  
 ٥ واسمه مرويا في صورة انسان في يده اليمنى بحاله النسر واليسرى  
 مثل ذلك قال سليمان عليه السلام ما بسادك واين مسكنك قال مسكني  
 ٦ في الجبال وفساد في ايد اذا اخذت الانسان اضربه سيها في الفجا رين  
 الجبال والصار واذ به بعقله ولا يانس الر احد من الناس <sup>ع</sup> فارا ويكو  
 ٩ من ذرته ش دوا هذا يا نبي الله عز وجل وهو اللقاح وتبان الحفاصة الفصد  
 ودماع الضفدع وسمن الغنم يطبخ الجميع ويسفر منه ويسعك به  
 ١٠ او يظنله حرنجيه وهو برواه ان يناله ثم حنل الكليلق النقا  
 سنجيه وستون عليه واسمه العالج في صورة انسان له را  
 ١١ س فرد وله جناحان الراسل فد ميه قال له سليمان عليه السلام ما  
 بسادك واين مسكنك قال مسكني في الغشوش والنوابس وما  
 ١٢ د ايد اخذت الانسان اضربه في شق واحد وايح الريح واراد الحنم  
 حنن بجو جسدهم قال فيفطوش دوا هذا يا نبي الله هيا وبمشيها  
 ١٣ يسعك بمرارة كراكي ومرارة ديب ونقط ابيض جوار خالص وبر  
 عن الحنم وكل شيس جيه روح يربا ذن الله عز وجل ثم دخل  
 ١٤ الصبيق الثالث وستون عليه واسمه الوائق يعطو  
 صورة انسان له راس ثور وله قرنان وجناحان الراسل فد ميه وله خلق



Marweya



مرويا

Alfalij



الفالج

Solomon said to him, "What is your corruption? Where is your residence?" He said, "I reside in churches. My corruption is that if I seize a person, I reflect his brain and his vision till he doesn't recognize anyone, doesn't comprehend words, nor can be guided into place." Fīqītush said, "The medicine for this, O prophet of God, is the bile of a cow to be cooked with murky oil. He should be anointed with it for three days, and the following names should be written for him: 'Ishelnes, Meheraqish, 'shqar, Sa, Sa, Sah, Sah, Sah, Mahīla, Samd', Najkemeta', Holy, Holy, Holy, Lord of Angels and Spirit. If Allah knew there was goodness in them He would have heard them. Or do you recite the scriptures, but you do not understand how you are commanded? Fluayhim, Hazaym, Bulaṭim, Tolam, R'am, Juhmut, Jumqut, Lata, Sildat, Sildat, Tamesh, Tamesh, Talush, Af-nesh, Shaqīsh, Yalm', Shamayl, come forth with Alfaqesh commanding Kamrun; Ma'uj Dī'uj, Ma'uj, now Kanesh, Maṭīsh, Balaqma, Yalm', Shahak, come hither, M'atīsh, Al'ṭush, Toṭoṭoṭ, Aqesh, Aqesh, and do as you are commanded."

Then the sixty-fourth Tayleq, named Als'arī Alyahudī, which is the fever which takes a day and leaves a day, entered in the form of a woman with the constitution of a goat. Her head was that of a woman with loose hair. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in the wells and salted waters. My corruption is that if I seize a person, I chew on him till his flesh is inflamed. I ignite inside him like that of fires. I enamor him with cold water, and take him with headaches and hallucinations." Fīqītush said, "The medicine for this, O prophet of God, is Za'atar with liquorice, saffron, and rue. Cook the dissolved...

عطيق قال له سلجن عجم ما جسادك واين مسكنك قال مسكني في  
الكنائس وبياديد لينة الختات الانسان اقلبت دماغه وبصره ولا  
يكاد يعرف احد ولا يعرف الطلام ولا يعرف من الر مكانه قال وفي طوش  
دوا هذبا يا نبي الله مرارة بقره يطبخ بز من كذا اير ويز من به ثلا  
ثة ايام ويكتب له هذبا الاسماء علتنلنش مهرافنش عشغرسا سا  
ساك ساك ساك صعبلا سمعع بحكمكع فذوس فذوس فذوس فذوس  
الملكية والروح ولو علم الله فيهم خير الا سمعهم سمعهم وانتم  
تتلون الكتاب ابلاتفظون في نومرون بلوا يرمع هزايح بلا كع فلولع  
رعاع جهموت جصفوت لكما سلالات سلالات كعمش كعمش كالتوش افنش  
شقيش يلمع شمائل اقبل مع الففش نامرون كامرون ما عوج  
بعوج ذي ما عوج الوحا كنش مكيش بلعما يلمع شهاك اقبل  
معانيش العكش كططك افنش افنش وابعلوا ما نومرون  
ثم دخل الطيلق الرابع والنستون عيسى  
واسم الاسعاري اليهودي وهو الحما الذي تاخذ يوم وتترك يوم في  
صورة امرأة لها خلف عنزي - ورأسها رأس امرأة ولها شعر مرتجي  
فان لها سلجن عليه الطلام ما جسادك واين مسكنك فانه مسكني  
في الدبار والخط المبيد والمالحة وجساد ادي ابياد الختة الانسلن  
مقصنة حنزيه هب لحمه ودمه وتوقف في جوفه بضربلة النيزان  
واجب اليه الماء البارد والخفة بالصواع والره بلان / قال وفي طوش  
ثن دوا هذبا يا نبي الله سعتر وسوس وبالجم وسداب يطبخ المزاب



ruce, and pour the rest on it, until you have the antidote medicine. It should be given as a drink for three days on an empty stomach. Write these names for him and he will be cured by permission of God, the Cherished and Glorified, and they are thus: 'Woe to those who disbelieve from the day that they are promised. So, depart from this individual, O cursed, and quickly as you are commanded; you have no dominion over those who believe and depend on their Lord. Your dominion is over those that depart from Him and those who associate partners with Him. Say, O Lord I seek refuge through Thee from the whispers of the Shiiteen, and I seek refuge through Thee that they do not come. You have no authority over My servants, and sufficient to have your Lord's sponsorship. Allah will not provide the disbeliever access to the believers. If you recite the Quran, we put between you and those that disbelieve in the hereafter a shielding veil. We put into their hearts understanding so that they may comprehend, and place veneration in their ears. If you mention your Lord in the Quran alone, upon their heels they will run away. So, listen and obey, and it will be better for you if you knew. There is no strength and no power but through Allah, the Most High and Supreme.'

Then the sixty-fifth Tayleq, named Luq, entered in the form of a man. He had a pleasant beard and on his head was gold. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside on the tops of mountains. My corruption is that if I seize a person, I choke him or take him with sleep." Fiqitush said, the medicine for this, O prophet of God, is cinnamon, cane root, and liquorice (root), all of which should be crushed and sniffed by him. Write for him also these names: "I am Allah and I remain.

لست برب العالمين والسموات والارض والعرش العظيم  
 I am Allah, the creator of the heavens...

السحاب فتقرق الادوية وتخرج على السحاب ويبقى منه ثلاثة ايام على الريف  
 وتكتب له هذه الاسماء برباخذ الله عز وجل ويحيى بكم جوبيل للذين كبروا  
 من يومهم الذي يوعون فاجرح يا ملعون واسرع كما تومرون وان  
 بهذا جلان ليسلك عليهم سلطان على الذين امنوا وعلى من يتوكلو  
 ن انما سلطاننا على الذين يتولوننا والذين هم من مع به مشركون  
 وفلرب اعوذ بك من همزة التنسب كمين واعوذ بك رب ان تعضرون  
 ان عبادي ليسلك عليهم سلطان وكعبس بريك وكيللا ولن يعبد  
 الله للكافرين على المومنين بسبيلا واذا قرأت القرآن فاجعلنا بينك  
 وبين الذين لا يؤمنون بلالا خزنة حجابا مظهر مسترا وعتلنا  
 على قلوبهم اكنه ان يفقهوه وبنه اذا نفع وفرا واذا ذكرت ربك  
 في القرآن وحده ولوعلى ادبارهم نجورا واسمعوا واطيعوا خير لكم  
 ان كنتم تعلمون وما حول وما قوة الا بالله العلي العظيم  
 ثم دخل الكيلو الخامس وستون علسه  
 واسمه لوق في صورة رجل حسن الهيئة على راسه من ذهب قاله  
 سليمان عليه السلام ملاجساجك واين مسكفك قال يسكن  
 في الجبال والودسان انه اذا اخذته الانسار التوت خبثت  
 في اليوم حاله يضطوثير واذا نزلت باليه الله قتلته  
 وشروفا للعباد وشروفا واستشروا يدقا الجسيم ويستقط بهرا  
 وتكتب له هذه الاسماء انما الله ازل  
 لست برب العالمين والسموات والارض والعرش العظيم



Alwathiq



الواثق



Al'asari Alyahudi



الاسعاري اليهودي

and the earth and a shield with these names, which is to recite: I am Allah, alone and have no partner; Mohammed is My servant and messenger. Whoever believes in Me and remains true to My promise, I will enter into my Paradise. I am capable of all things, said Allah. Ahya Sherahya, Ahya Sherahya, Sabaat, Adonī, Al Shedaī, and by honor of Holy, Holy, I glorify Holy before Saleh, Sheratehum, Al de'lun, so that none but Flaysh Al Shedaī, the throne of the creator; Allah's faction are the victors. There is no will or power but through Allah, the Most High and Supreme."

Then the sixty-sixth Tayleq, named Almarīkh, entered in the form of a human. On him was armor and he was carrying a shield. On his head was a helmet and he had two wings stretched the height of his head. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in bathrooms. My corruption is that if I seize a person, I choke him and leave him neither dead nor alive, and no one knows anything is wrong with him." Fīqītush said, "The medicine for this, O prophet of God, is walnut leaves, aloe vera, and myrtle, all of which should be cooked in oil, then given as a drink and sniffed. He also should be given to drink a spread of these names, with the Verse of the Throne, and from the prophet: "rmar, Tomṭayal, Sefer, Sayad, Hamdan, Wahbun, Huan, Fuṭīrish, Hīush, Ash, Ash, Shīhush, Ahush, Mahesh, Hīush, Hīush, you are released, o servant of Allah from the kings of the owner of the quake. Command for us and expel with words O Selsaīl, 'bedaīl, Tuāīl, ...

والله وحده لا شريك له ولا هو على شئ قدير  
 محمد عبده ورسوله محمد بن عبد الله  
 على كل شيء قدير بقول الله يا ايها الذين آمنوا  
 ادعوا الى الله بذكره وحده وسأسمع حاجه منكم  
 شرانتم العباد علون ملكا يقر الى شداي كرسية البار الا ان  
 الله مع الظالمين ولا يوفقهم الا بالذليل العظيم

شمرد خل الطين المستنة وستون عليه واسمته  
 المرنجيم صورة انسان عليه باح ومعينه وترسو على  
 راسه بيضا وله جناحان على غلاراسه قال سليمان  
 عليه السلام يا جسدك واين مسكنك حال مسكنه في  
 الحمامات والحساد كانه اذا اخذت الانسان تنقته  
 ثم كئنه لا يجرد ولا يمد ولا يمد ولا يمد  
 جفقطه يزداد واذا نفا ابان في الله وورق الجوز وصر  
 وزبحان بطير جيفان زيت وبشقي منه وينقط به  
 وبسقي نفس من هذه الاسماء مع ايها النبيسوا من الرسول  
 عمره عظميا يسع سيار عمدان وهو من هو  
 فطير شرهيو شرانته صيفه شرانته منعتهم فيوش  
 هيوش تخبو على عبد الله من عمالك صاحب الزلزلة  
 اذ لو في لما خرج بكنته سلسا سلسا لو ايدت

قوت



لوق

172

Almarikh



المريخ

173



Wamaīl, Mabteḥāīl; the misery has departed by the Lord of the people, and the cure is from El Hai, Ever Living, El Qayum, Self-Sustaining. There is no strength and no power but through Allah, the Most High and Supreme."

Then the sixty-seventh Tayleq, named 'mer Abu Al-Shīṣṣan Ṣaḥeb Aljebel 'mer, entered in the form of a gentle human with his lower half that of a lion. He had his hands close to his face, so that he didn't give with them. His hands remained to his face, that his features not be seen. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in markets. My corruption is that if I seize a person, I take him with conjunctivitis and depression and from him comes the wind of distortion." Fiqītush said, "The medicine for this, O prophet of God, is birthwort, which is to be mixed with some sour wine and fenugreek water. It should be given to drink, and repeatedly sniffed, and he will be cured by permission of God, the Exalted."

Then the sixty-eighth Tayleq, named...

وما لم يتحايك ذهب الباس جاز بالنامر والتشفاؤ  
 من الجي القيوم الذي لا يموت وأمره لا يورثه إلا الله  
 لعلم العظماء ثم دخل الحطيف  
 الشجاع وتستنز عليه واسم غلامه أبو  
 لثيث صغان صاحب الجبل في صورته انسلاب  
 لكبيف واسجله خلفه اسد واعلاه خلفه  
 انسان قد نأبىده إلى وجهه حتى ما يعطيه  
 بهلوم يلزمه بالوجود ليرأ وجهه قال  
 سليمان عليه السلام ما يقصدك واين مسكنك  
 قال مسطير في الامواق وجد احي الى ان  
 اذا اخذت الانسان اخذت روحه  
 العينين والرمه والتم ومنه يكون ريح النسيان  
 قال فثبتت طروفه في اوقافه من اياه الله  
 زراود ثم مد خرج وتخلط بعينه من هربه  
 وما حلبا يشقى منه وينقط به مرارا يبري  
 باذن الله تعالى  
 ثم دخل الحطيف المزدان  
 الشرا من وستوز عليه واسمه

*Alhilyah Alzaherah, entered in the form of two horses; one was higher than the other. He had two wings and two small heads. The wings were to the bottom of his sides. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the wilderness and wastelands. My corruption is that if I seize a person, I take him with swelling, heart palpitations, migraines, and general fever." Fiqitush said, "The medicine for this, O prophet of God, is black onion seed, which is to be compounded, sifted and kneaded with lanolin. When he has fever, give it to him to drink twice a day with water, and he will be cured by permission of Allah, the Exalted."*

الحلية الظاهرة في صورة خيلين  
 احدهما يقبلوا على الاخر وله جناحان  
 وراسان صغيران والجنحان الراسع  
 الجنين فقال النبي صلى الله عليه  
 وسلم عليه السلام ما اجسادك واين  
 مسكنك قالت مسكني في البراري  
 والفقار ومساكني اذ انا شيخ  
 الانساء اخذته بالتشوير والضربان  
 والصداع والنبوان القامت فكان  
 ميقظونني وادبني  
 يا نبي الله  
 تشبهتوزيد  
 ويخارويك بطاير  
 صوف في اشتهاقه  
 شفيق منه بما مررتين  
 ما انه يسم  
 بل الله فقل

The wings were to the bottom of his sides. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the wilderness and wastelands. My corruption is that if I seize a person, I take him with swelling, heart palpitations, migraines, and general fever." Fiqitush said, "The medicine for this, O prophet of God, is black onion seed, which is to be compounded, sifted and kneaded with lanolin. When he has fever, give it to him to drink twice a day with water, and he will be cured by permission of Allah, the Exalted."

[Translator's Note: Original author repeated himself because previous page had atrocious handwriting. It appears he was struggling to breathe or highly distraught.]

والجنات جان الراضع الجنين قالوا سليمان مع ما جسدك وابن مسكنا  
فان مسكنا في البراري والعيال وجسدك انما اذا اخذت الى نسلنا اخذته  
التطير والاضربان والمداغ والبيران العامة هز فان وفيتوشوا  
هذه اياهم الله شينوز جف وبخل ويحس يكادير هو و جان  
حنما باسليم منه بما مرتين جان بيرلادن الله

القلوب كثيرة  
في شجر وطول  
جان الراضع الجنين  
هذا الكتاب  
عبد الله بن  
محمد بن  
...



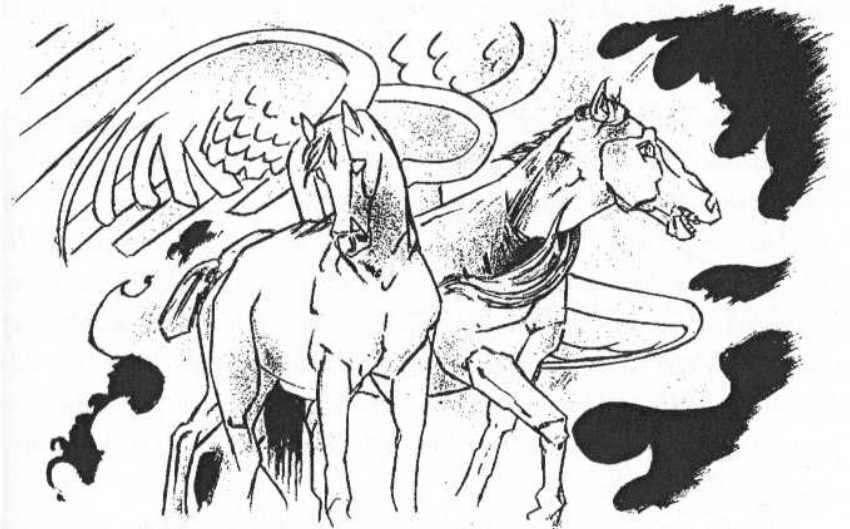
Amr Abū Al-Shīṣfan  
Ṣāhib Aljebel



عامر ابو الشيفان صاحب الجبل



Alḥilyah Alraḥrah



الحلية الظاهرة



Then the sixty-ninth Tayleq, named Qodsa, entered in the form of a bird with a human head and on his back was a human head. He had the sides of a bird and a strap on top of his head and on his left side. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside wherever fires are lit. My corruption is that if I seize a person, I sever his eyes and snatch his vision." Fiq̄tush said, "The medicine for this, O prophet of God, is the bile of a wolf and Syrian rue seed which should be compounded, sifted, and then used to line the eyes. Write also for him these names; they are his cure if God wills

كَلِمَاتُ عَلَيْهِ عَسَا لِيَعْفَمَهُ طَمَمَسَا ع

Then the seventieth Tayleq, named Shrahī, entered in the form of a man with pleasant clothes. The bottom of his clothes was like a statue of gold. He had two wings to the bottom of his feet. In his right hand was an enormous board. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in the mountains of Syria. My corruption is that if I seize a person, I bring myself into the heart of a woman and I whisper to her till she abandons her clothes." Fiq̄tush said, "The medicine for this, O prophet of God, is the fat of a wild donkey, Syrian tar, and mangrove. It should be mixed with the oil from a cluster of premature dates. It should be given to drink and to be sniffed. It will cure by permission of God the Exalted and Glorified."

Then the seventy-first Tayleq, named Maghshaghas, entered in a magnificent form. He appeared as a lion with the face of a woman. Solomon, peace be upon him, said to him, "What is your corruption? Where is your residence?" He said, "I reside in ruins and in mountains. My corruption is that I kill boys in the stomachs of their mothers and remove women from their husbands." Fiq̄tush said, "The medicine for this, O prophet of God, is opium, euphorbia, and castor,....

٨٥ ثم دخل الطبلق التاسع وستون عليه  
 واسمه قدسا في صورة كلب راس انسان وبيده كفه راس انسان ولم يجنب  
 كلب و جناح كبير و فم على راسه على جبينه الا يسرم قال له سليمان  
 عليه السلام ما هذا و اين مسكنك قال مسكني في مواضع النيران  
 و بسا دية اين اذا اخذت الانسان تقطع عينيه و تقطع بصره  
 و قال في قيطوش دوا هذا يا نبي الله مرارة ذيب و بزجر مل يدق  
 و يتخل و يكتل به و تطبخ له ردة الاسد همس يروا انشاله

كَلِمَاتُ عَلَيْهِ عَسَا لِيَعْفَمَهُ طَمَمَسَا ع

٨٥ ثم دخل الكيلق المويس سبعين عليه

واسمه شريف في صورة رجل عليه ثياب حسن و اسفل ثيابه مثل  
 تماثيل ذهب و له جناحان الراس على قدميه و بيده اليمنى عليم المتن  
 قال له سليمان ع ما هذا و اين مسكنك قال مسكني في جبال الشام  
 و بسا دية اين اذا اخذت الانسان اجلبن على قلبه المرأة و اوسوسها  
 حتى تخرج من ثيابها و قال في قيطوش دوا هذا يا نبي الله شمع حمار  
 و حنظل و قطران شامي و جرج يخلط به من الخلق و يفسر منه و  
 يسلك به يبرأ باذن الله عز وجل ثم دخل الكيلق الاخذس

٨٥ و سبعون عليه واسمه معشعس في صورة عذبة  
 خلفه خلق اشد وله وجه امرأة قال له سليمان عليه السلام ما هذا  
 و اين مسكنك قال مسكني في الغراب و الجبال و بسا دية اين اقل  
 الصابان في بطون امهاتهن و اخرج للمرأة من عندهن وجهها  
 قال في قيطوش دوا هذا يا نبي الله اجون و جربون و جنبة بل دسنة  
 قشنة



Qodsā



Shirahī



قدسای



شیراهی

mixed with murky oil. It should be given to him to drink and then sniffed by him. He should be cured by the permission of God, the Exalted and Glorified. Write also for him these great names:

لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ

"The burners of Ali Ben Abi Taleb, Allah be content with him."

Then the seventy-second, which is the last of the Tayleq, named 'shara, entered in the image of a woman. She had the head of a bird with two horns. Solomon, peace be upon him, said to her, "What is your corruption? Where is your residence?" She said, "I reside in the air and I am the daughter of Iblis. My corruption is that if I attack a person, I seize him with dysfunctions in the heart, perplexity and delude him into believing that he is the best among the people in measure, favor and purity. Then I take him with delirium and palpitations and he falls upon the ground." Fiq̄tush said, "The medicine for this, O prophet of God, is blue mukul, myrrh, gentian, za'atar, and saffron, all of which should be compounded together, then sifted and kneaded with rainwater, for it is cleaner, more savory, and purer for this amulet. It should be given to him to drink, and write for him a good protective charm. He should be cured by permission of God, Exalted and Glorified. This is the amulet for all the Tayleq: "Unite Faṭa, Taṭya, Ṭya, Ṭya, Ham'ksah, H'kamah, Akeltik, Baqlis, Suqlīṭī, Loṭī; Answer me, O Harīsh, and O Damis, and O Lahīth, and O Abdullah, by Mahmahush, Badhesh, Yedhīsh, Kalīkīkush, Malak, Kīkh."

لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ  
لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ  
لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ  
لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ

This completes all the Tayaleq by praise of Allah and His aid.

فَلَظِ جَرْمِ كَابِعِ مَن كَادِيرٍ وَيُفْرَمِنِ وَيَسْعَبُهُ بِيرَابِ حَزَالِهِ  
عَزْرَجِ وَاحْتَبَلِهِ إِسْمَا الْعُكَّاحِ لِسْهَاجِ عَزْرَجِ

عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ  
كَالْبِرَضِيرِ الَّذِي عَنْهُ تَمَّ دُخْلُ الْكَلِيفِ الثَّانِيَةِ وَسَبْعُونَ

عَلَيْهِ لَتَرَ الْكُؤَالِقِ وَأَسْمُهَا عَشْرًا فِي صُورَةِ امْرَأَةٍ  
لَهَا رَأْسٌ كَأَبْرِ وَلَهَا فَرْطَانٌ فَانْ لَهَا سَلِيمٌ عَلَيْهِ السَّلَامُ مَا جَسَادُكَ

وَإِنَّ مَسْكَنَكَ فَانْ مَسْكَنِي بِنَةِ الْهُمُونِ وَأَنَا بِنْتُ أَبِيسٍ وَأَنْسُرُ  
أَذَاخْتِ تِلْكَ الْإِنْسَانَ أَخَذَتْهُ بِأَمْرِ الْجُرْدَانِ لِحَيْرَانِ زَوَارِيهِ إِنَّهُ حَسْبِي

وَإِنَّ أَرْوَاحَ النَّاسِ حَسْبًا وَأَبْضَاهُمْ وَأَزْكَاهُمْ حَالِدٌ وَأَخَذْتُ بِأَمْرِ  
الْمُهْدِيَانِ وَضُرْبَانِ وَيَهْوِي بِبَيْتِ الْأَرْضِ ۞ فَانْ لِي فِي قُطُوشِ دَوَائِي هَذَا

بِأَمْرِ اللَّهِ مَقْلٌ وَمَرُوكُنْجِسٌ وَصَعْتَرٌ وَزَعْرَجَانٌ بِحَقِّ وَتَبْخَلُ  
وَيَعْنُ بِمَا السَّمَاءُ بِأَمْرِ الْهَمْرِ وَالْكَبِيِّ وَأَزْكَرْ لِهَذَا الرِّادِ وَيَسْفِرُ

مِنْهُ وَيَكْتُبُ حُرُوفًا جَدِيدًا بِأَمْرِ بَارِئِ بْنِ الْأَمْرِ عَزْرَجِ وَهَذَا هُوَ  
الْحُرُوفِ الْكُؤَالِقِ أَجْمَعِ نَهْضًا سَيِّعًا سَبَسًا سَلِيمًا عَالِمًا عَالِمًا

بِكُلِّ كَلِمَةٍ كَيْفًا حَمَلَتْهُ بِهَيْكَلِهِ الْكَلْتِيكُ بِفَلَيْسَ فَيُطْبَعُ  
لِكَيْفِ اجْبُوبِهَا هَارِيشَ وَيَادِ امْسِرَ وَيَالِهَيْتَ وَيَاعْبُدِ اللَّهُ بِمَعْمُومِهِ

شَرِّ بَدَشَشِ يَدِ هَيْشِ كَلِيكِيكِيكُوشِ مَلَالِكِي كَيْفَ لِي لِي  
لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ

لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ  
لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ

لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ  
لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ لِسْهَاجِ عَزْرَجِ عِلْسَاوَسْ

# Maghshaghia



مغشغسا

# 'shara



عشرا





## DICTIONARY OF PLANTS AND INGREDIENTS

Acacia (العقاقية): This ingredient appears on page 23r-2. Its botanical name is *Acacia Senegal*. It was used medicinally to soothe irritated areas of the digestive tract, and boiled down and evaporated into an astringent medicine to stop excessive mucous discharge and hemorrhages. Later, it was discovered it could be used as a binder for medicinal pellets.

Acidic (الحموضة) : This ingredient is found on pages 25r – 16. It refers to acidic substances added to medicines. These were used to moisten the mouth and palate, to reduce acidity in the yellow bile and to prevent harm to the intestinal tract, whose nature was considered to be cold, dry and sinewy.

Agar Wood (عود) : This ingredient appears on page 7r, lines 14 and 15 and on page 4r-15. Its botanical name is *Aquilera malaccensis*. It is an aromatic wood known as aloe wood or agar wood, which is used in fumigations.

Alfalfa (الفصفا): This ingredient appears on page 11v-13. Its botanical name is *Medicago Satina*. It was used in a tea to calm nerve endings, relieving the pain of arthritis and neuralgia. It was also used to treat diseases of malnutrition or weight loss.

Aloe Vera (صبر): This ingredient appears in the manuscript on pages 15r-20 and 27r-13. Its botanical name is *Aloaceae*. It is an Arabic reference for the juices of all bitter plants, especially aloe vera juice. These juices were used in medicine as purges and tonics, as well as for wound healing.

Almond (لوز): This ingredient appears in the manuscript on page 24r-4. The botanical name of this plant is *Prunus dulcis*. This plant is native to West and Central Asia and they are common in Palestine and Syria. One of the earliest benefits of almonds recognized by the ancients was their supposed virtue in preventing intoxication. Almonds can be used to help with disorders of the kidneys and bladder. Sweet almonds are also used to help relieve heartburn. The oil of almond is used for skin cleansing and as a component in ancient medicinal ointment. Almond, mixed with sesame, honey, and sugar, is recommended in the manuscript as part of a nutritional regimen.

Anemone (شقايق النعمان): This ingredient appears on page 13v, lines 13 and 14. Its botanical name is *Anemone nemorosa*. Applied externally, it was used for headaches, tertian agues and rheumatic gout. A decoction of it was also highly recommended for the cure of leprosy.

Arnica (درونج): This ingredient appears on pages 10v-1 and 23r-1. Its botanical name is *Arnica montana*. It was used for pain relief and against bruising.

Asafetida (حلتيت) or (عروق الانجرن): This ingredient appears on page on pages 5v, line 5, 5v, line 16, 22, line 7, 18r, line 16, and 21r, line 13 and under its other name on page 6v, line 18. Its botanical name is *Ferula asafoetida*. It has certain medicinal uses and most commonly was used as a digestive aid. It was reputed to lessen flatulence. It was also said to be helpful in cases of asthma and bronchitis and was employed against hysteria and nervous afflictions.

Bay Leaves (الغار): This ingredient is found on page 10r-7. Its botanical name is *Lauris nobilis*. It was used mainly to treat upper digestive tract disorders and to ease arthritic aches and pains.

Betal Palm Nut (الكاد): This ingredient is found on page 25r-15. It is betal palm nut, known in Latin as *Areca catechu*. It was used medicinally to remove tapeworms and other digestive parasites.

Bile (مرارة): Black snake's bile appears in the manuscript on pages 3r-20 and 13r-1. Crow's bile appears on pages 4r-12, 5r-7, and 16v-6. Wolf's bile appears on pages 4v-11, 25v-17, and 29r-6. Cow's bile appears on pages 5v-5, 5v-16, 11r-14, and 26r-4. Ram's bile appears on page 6r-10. Small viper's bile appears on pages 9r-4, 9r-5, and 14r-13. Jupta's bile appears on page 11r-14. Male goat's bile appears on page 16v-6. Crane's bile appears on page 16v-6. Bile was an important part of ancient medicine in both Greece and Rome and it was considered one of the four humors. Animal bile has been used medicinally for thousands of years and continues to be so. For example, bear bile is an important ingredient of Chinese medicine and is used in more than one hundred different drugs. Bear farms continue to exist in China, where bile is extracted from bears in a painless manner for medical purpose. Those farms were introduced to stop the poaching of bears for their bile. Snake bile is also an important ingredient in Chinese medicine. It has a sweet aftertaste and is used in a special health drink. It is used medicinally for treating rheumatic pain, high fever, convulsions, hemorrhoids, bleeding gums, whooping cough, and skin infections. The major active component of snake's bile acid is taurocholic acid and the highest level of this component is found in cobras. Other kinds of bile were also used in Islamic medicine as evident from medicinal writings such as the book *Tuhfat al-Ahbab fi Mahiyat al-Nabat wa al-'Ashab*, a copy of which was published by Johann Wolfgang Goethe University in Frankfurt. In medieval medicine, bile was used to cut thirst and to bind the bowels.

Black Cumin or Black Onion Seeds (شونيز): This ingredient appears on pages 8v-4 and 19v-14. It is black cumin or black onion

seed. Its Latin name is *Nigella sativa*. It was traditionally used to stimulate the body's energy, to help in recovery from fatigue and dispiritedness. It was also used for many illnesses and remedies related to respiratory health, stomach and intestinal health, kidney and liver function, circulatory and immune system support, and for general overall well-being.

Black Hellebore (حزبق): This ingredient appears on pages 10v-2 and 19r-18. Its botanical name is *Helleborus officinalis*. It was used as a purgative in mania and has proved of value in nervous disorders and hysteria. It was used in the form of a tincture, and had to be administered with great care.

Camel Milk Butter (زبد الجمل): This ingredient appears on pages 5r-7 and 7v-8. Because it was hard to make, there being very little fat in the milk of camels, it was not eaten, but used as a base for medicines.

Camphor Seed (حبة كافر): This ingredient appears in the manuscript on page 23r-2. Its botanical name is *Cinnamomum Camphora* or *Laurus Camphora*. The manuscript refers specifically to camphor seed, which grows in China and Japan. The Arabs introduced their use in medicine to the West. It has been used in traditional medicine for treating poor circulation, painful joints, and breathing and sinus problems.

Cane Plant (نبات القصب): This ingredient is found on pages 25r-9 and 6v-18, 34. It is the cane plant, known as *Saccharum officinarum* in Latin. It was used as a sweetener for many bitter remedies.

Cane Root (عروق القصب): This ingredient appears in the manuscript on pages 6v-18, 7v-7, 7v-8, and 26v-18. It refers to cane roots.

The manuscript doesn't identify which type of cane is being used for treatment. Most likely it is a reference to the famous *Calamus aromaticus* of Dioscorides. His description of *Calamus aromaticus* seems to refer to the Sweet Flag. It was used to support the healing of wounds, scars and acne.

Castor Oil (جندبادستر): This ingredient appears on pages 8r-7, 10v-1, 10v-2, and 21r-21. Castor Oil is known in Latin as *Ricinus Communis*. It was used as a laxative, as well as for treatment of intestinal inflammation and worms. In homeopathy, it was used for treating digestive complaints. In Asian medicine, it was used to treat joint pain, dry stool, indigestion, facial paralysis, boils and ulcers.

Chicory (اصفر سلم) or (الهندبا): This ingredient appears in the manuscript on page 17r-16 and on page 17r-14. Its botanical name is *Cichorium intybus*. Ibn al-'Awwam, the agriculturist who wrote the Arabic treatise *Kitab al-Filahah*, describes the cultivation of chicory in Muslim Spain. This plant's usage in traditional medicine dates to the 1<sup>st</sup> century C.E. The Egyptians used it to help purify the blood and liver. It was taken internally to treat spleen problems, gallstones, jaundice, rheumatism, and loss of appetite. In folklore medicine, it was also used as a laxative and to help increase the flow of bile.

Chinese Rhubarb (الروند الصيني): This ingredient appears in the manuscript on page 3r-1. Its botanical name is *Rheum rhaponticum*. It originated from northwest China and Tibet and was a favorite remedy among early Persian and Arabian physicians. Its uses in medicine date to more than two thousand years ago. It can be used for treatment of both constipation and diarrhea depending on dosage and the way it is given. It can also be applied for boils, burns, and used as mouthwash for canker sores. However, a common characteristic of all rhubarb is the toxicity of the leaves and roots, which contain high amounts of oxalic acid. Another version of rhubarb used is



long rhubarb (الروند الطويل), which appears in the manuscript on pages 4r-16 and 16r-6.

Cilantro [Dried] (كزبورة اليابسة): This ingredient appears on page 10v-18. Its botanical name is *Coriandrum sativum*. It was used for the relief of anxiety and insomnia, also as a diuretic in combination with cumin seed.

Cinnamon (سليحة): This ingredient appears on page 26v-16. Its botanical name is *Cinnamomum Cassia*. It was used to treat diarrhea and kidney disorders, as well as to warm the body, to promote circulation, and to heal colds.

Cloudy Salve (دهن كادير): This ingredient is found on pages 14v-6, 28-4, and 29v-1. It is called cloudy (rose) salve or grease. It was used as a base for other ingredients.

Cloves (قرنفل): This ingredient appears in the manuscript on page 8v-7. The botanical name of this plant is *Caryophyllus aromaticus*. Cloves have a long history of use in natural medicine in the East and West. It was used to treat nausea, indigestion, vomiting, and diarrhea. It was also used for treatment of infertility, war wounds, and toothaches.

Corncockle (شونس): This ingredient appears on page 19v-14. Its botanical name is *Nigella sativa*. It is more commonly known as "black cumin." It was traditionally used for a variety of conditions and treatments related to respiratory health, stomach and intestinal health, kidney and liver function, circulatory and immune system support, and for general overall well-being. It was also used to treat abscesses and tumors of the abdomen, eyes, and liver, and was known to be highly efficacious against intestinal parasites.

Costus Root (قسط): This ingredient appears on page 13r-16. Its botanical name is *Saussurea iappa*. It was used in the treatment of bronchial asthma, cholera, cough, dyspepsia, edema, gas, hiccup, jaundice, leprosy, phlegm, rheumatism, and skin diseases. As an ointment it was applied externally to wounds, severe ulcerations, skin diseases, and tumors. It could also be used as a narcotic when smoked.

Croton (ماء ديناڊي): This ingredient appears on page 25r-15. It is known in Latin as *Croton tiglium*. It was used as a purgative.

Dragon's Blood (شيان): This ingredient appears in the manuscript on page 16r-6. Its botanical name is *Dracaena Cinnabari*. The dragon's blood trees stretched from the Canaries through the Mediterranean region to Southern Russia twenty million years ago. Cinnabar was extracted from the tree's leaves and barks. It was used as a pigment in paint and in treating burns, dysentery, cure for stomach problems and tightening loose teeth.

Endive (بقل): This ingredient appears in the manuscript on page 23v-13. Its botanical name is *Cichorium endivia*. First mentioned by the Arabic physicians in the 10<sup>th</sup> and 11<sup>th</sup> centuries, it was a kind of wild dandelion known as Taraxacon. It was used as a general system tonic, especially to the urinary organs, and was mainly used to treat kidney and liver disorders.

Euphorbia (فربيون): This ingredient appears in the manuscript on pages 4r-16, 5v-5, 8r-6, 29r-21, 20v-4, and 5v-15. It has more than two thousand species in the world. A significant percentage pertains to succulents originating in Africa and Madagascar. It was named after the Greek surgeon Euphorbus, who used their milky latex as an ingredient for his potions. Its main use was as a purgative.

Excrements such as goat excrement (بعر التيس): This ingredient appears in the manuscript on page 5v, line 3. It is mixed with goat hooves, euphorbia, saffron, and asafetida.

Fat: The fat of various animals was mainly used for emollient purposes.

Black snake (شحم حية سودا): This ingredient appears in the manuscript on page 16v-20. The fat of a black snake was used as a remedy for hemorrhoids.

Cat (شحم سنور): This ingredient appears on pages 13r-16.

Wild Donkey (شحم حمار وحش): This ingredient appears in the manuscript on page 29r, lines 14 and 15.

Cow (Tallow) (سمن البقر): This ingredient is found on pages 10r-7, 18r-16, and 22r-10.

Sheep (Tallow) (سمن الغنم): This ingredient is found on page 25r-10.

Frankincense (الكرنزون / لوبان) (لبان): This ingredient appears in the manuscript on pages 15v, lines 1 and 13, and 16r-6. Its botanical name is *Boswellia carterii*. This resin was used as a natural antiseptic. It was used in the treatment of disorders of the womb and for chronic respiratory illnesses. For the first, a tea would be made and hot compresses soaked in the tea would be applied to the belly of the patient. For the second, the patient would inhale the fumes from the burning resin.

Frog Brain (دماغ الضفدع): This ingredient is found on page 25r-10. It was used to treat hemorrhoids, wounds, bleeding and rheumatism.

Galbanum (عروق القنه) or (غلبله): This ingredient appears on pages 7v-7 and 17v-8 and under its alternative name on page 7v-7. Its botanical name is *Ferula gummosa*. It was used in healing remedies and in liturgical perfumes in Jewish prayers. It was used for its sedative and analgesic properties.

Ginger (زنجبيل): This ingredient appears in the manuscript on page 23v-12. Its botanical name is *Zingiber officinale*. The name derives from the Sanskrit word Shringavera, which means horn body. It has been used in traditional medicine for more than 5,000 years; the ancient Chinese and Indians saw it as a universal medicine. It was used in folk medicine to treat various elements such as stomachache, indigestion, motion sickness, fever, malaria, rheumatoid arthritis, and migraine. It was also used to improve circulation and reduce fat deposits in the arteries.

Goat hooves (ظفر التيس): This ingredient appears in the manuscript on page 5v, line 2. Hooves and excrement of male goats were used in the cure of illnesses caused by evil jinni residing in ruins and in the deserts.

Grape Wine (نبيد): This ingredient appears in the manuscript on page 24r-4. It is an alcoholic drink made from either grapes or dry dates. The manuscript admonishes abstinence from it as part of the recommended nutritional treatment.

Green Olive Oil (زيت انفاق): This ingredient appears in the manuscript on page 3v-16. It is green olive oil and is used in cooking. Green olive oil is considered one of the healthier cooking oils.

Henna (حنا): This ingredient appears on page 7v-8 and 14v-20. Its botanical name is *Lawsonia inermis*. It has been traditionally used

for treatment of burns, ulcers of the mouth and stomach, and hot swellings. Mixed with butter or oil, it has been used as a poultice, as well as a treatment for scabies, mites and mange.

Laurel Ointment (دهن الرند): This ingredient appears on page 9v-12. The botanical name of the laurel plant is *Laurus nobilis*. It was used in the treatment of skin diseases.

Lavender (الاستدوش): This ingredient appears in the manuscript on page 13v-14. Its botanical name is *Lavandula angustifolia*. It was used in ancient Arab medicine as an expectorant and antispasmodic and in ancient and medieval Europe as a wound herb and worm remedy.

Leek (الكراث): This ingredient appears on pages 8r-9, 8v-5, and 18r-16. Its botanical name is *Alliaceae, Allium ampeloprasum var porrum*. It was widely used as a diuretic and laxative, with antiseptic and tonic properties.

Lemon Balm (ترنجان): This ingredient appears on page 19r-18. Its botanical name is *Melissa officinalis*. It was used in all complaints supposed to proceed from a disordered state of the nervous system. It is carminative, diaphoretic and febrifuge.

Lesser Dodder (كشوشا): This ingredient appears in the manuscript on page 14v-5. Its botanical name is *Cuscuta epithymum murr*. It is a parasite on small plants and the version that grows on thyme is most commonly used in medicine. The Chinese call dodder seeds Tu Si Zi and they use them to help the body gain balance. It was traditionally used to treat liver, gallbladder, and spleen disorders. It was also used as a mild laxative and could be used to treat scurvy. Additionally, it was used to treat symptoms of kidney deficiency such as

blurred vision, dizziness, tinnitus, and lower back pain.

Licorice Root (عروق سوس): This ingredient appears on page 26r-20. Its botanical name is *Glycyrrhiza glabra*. It was used in the treatment of infections and both mouth and peptic ulcers. It is an effective expectorant, and has been used as such since ancient times. It is also a mild laxative and may be used as a topical antiviral agent for shingles.

Long Pepper (دار فلفل): This ingredient appears on page 23v-11. Its botanical name is *Piper longum*. Pepper has long been recognized as an ingredient for stimulating the appetite as well as being an aid in the relief of nausea.

Mandrake (عروق يبروح): This ingredient is found on pages 25v-9 and 17v-8. Its botanical name is *Mandragora officinarum*. It was used as a narcotic, an antispasmodic, and for its moderating effect.

Mangrove (قرم): This ingredient appears in the manuscript on page 4r-13. It is the mangrove tree. Its botanical name is *Avicenna germinas*. It was used as a treatment for ringworm, sores and boils, and as a suppressant for coughs.

Marjoram (مزرنجوش): This ingredient appears in the manuscript on page 14v-5. Its botanical name is *Origanum majorana*. This plant is native to the Middle East, North Africa and parts of India. It was used extensively both externally and internally by the ancient Greeks to treat dropsy, convulsion, and various narcotic poisons. Other usages in traditional medicine include treatment of asthma, rheumatism, toothache, indigestion, flatulence, epilepsy, and externally as a liniment for bruises and sprains.

Mastic (علق رومي / المصطقي / المصقا): This ingredient appears in the manuscript on pages 15v-13, 19v-14, and 20v-18. Its botanical name is *Pistacia lentiscus*. It was used as a medicine for gastrointestinal ailments by the ancients, and modern scientific research has backed up its antibacterial and antifungal properties. Traditionally, in the Middle East and Southeast Asia, it has been chewed like gum, which has been demonstrated to reduce bacterial plaque in the mouth by up to forty percent.

Milk (Yoghurt) of a Black She Donkey (لبن حمارة سودا): This ingredient appears in the manuscript on page 4r-12. This was historically used as an antidote to poison.

Musk (مسك): This ingredient appears on page 7r, line 15. It is a fragrant substance taken from the gland of the musk deer, biologically known as *Moschidae*. The oil played an important part in creating fragrances. It was used as a stimulant to the nervous and vascular systems, and was also said to possess narcotic properties secondarily. It was used to treat hiccoughs, as well as irregular or tremulous pulse, muscle spasms, and insomnia caused by either physical or mental fatigue. United with ammonia, it has been used with success in stopping the progress of *gangrene*.

Myrrh (مر / معرفة): This ingredient appears in the manuscript on page 15r-20. Its botanical name is *Commiphora myrrha*. In medieval medicine, it was used for circulatory problems, due to its tonic and rejuvenating properties. It has also been used as a disinfectant since ancient times.

Myrtle (ريحان): This ingredient appears in the manuscript on page 27r-14. Its botanical name is *Myrtus communis*. The astringent, antiseptic and tonic properties of its leaves made it ideal for wound

healing and, taken internally, it was used for digestive and urinary system disorders.

Naphtha (نفت ابيض): This ingredient is found on page 25v- 17. It is white naphtha, and was ingested in small doses for suppressing cough, for asthma, for bladder discomfort and for arthritis. Taken internally, it was used to relieve cramps and aches of the belly, and, when applied topically, it soothed skin rashes and infections. It was also used in some incense preparations.

North African Giant Fennel (وشق): This ingredient appears in the manuscript on page 8v-8. Its botanical name is *Ferula tingitana* and grows in North Africa. It produces ammoniacum (gum ammoniac) a gum-resin mentioned by Dioscorides and identified and used by the Arabs. It was used in fumigation and as a component in recipes for curing eye diseases.

Olibanum (كندر): This ingredient appears in the manuscript on pages 4r, line 16, 7r line 14, and 7, line 15. Its botanical genus is *Boswellia*. It is called Male Frankincense and is often used synonymously with incense. It is a resin extracted from a *Boswellia* tree found in Arabia and Somalia and used from ancient times as far back as the Egyptian temples. Traditionally, it was used to heal abrasions and cuts, bronchitis, and for gingivitis. Avicenna recommended it for tumors, ulcers, vomiting, dysentery and fevers. Its aroma was also said to be particularly healing. Modern science has found that it increases the white blood cell count.

Opium (أفيون): This ingredient appears in the manuscript on pages 3v-16, 4r-16, 8r-6, 8v-8, 29r-21, 20v-3, and 23r-19. Its botanical name is *Papaver somniferum*. It was the ancient Macedonians who named Opium (drunken mind). The earliest written reference to the poppy appears 4,000 BC in a Sumerian text, where it is called Hul



Gil (Plant of Joy). Egyptian priest-physicians promoted the regular use of opium preparations, called 'Thebaciun' after the potent poppies grown near Thebes. By the eighth century AD, opium use had spread to Arabia, India and China. The Arabs both used opium and organized its trade. Its healing properties were recorded in the works of Hippocrates (466-377 BC) and the Roman physician Galen (130-200 AD.) Ancient Egyptians' Eber papyrus recommended the use of unripe seed pods to prevent excessive crying in children. Opium was commonly used to treat severe cases of diarrhea and as an effective pain killer. It was also considered the first authentic anti-depressant.

Opopanax (جوشير / بنق): This ingredient appears in the manuscript on pages 5v, line 6, 5v, line 17, 6v, line 2, 21r, line 20, and 9v, line 12. This is a species of parsnip, known by its botanical name, *Opopanax*. It is also known as sweet myhrr. The Arabic is Bobanaq because there is no letter 'p' in the Arabic language, but it is pronounced Popanaq. A tea made from the roots was used to treat women's complaints. A poultice of the roots was used for inflammations and sores. They also made an insect spray for plants from the leaves and roots.

Palmated Larkspur (زبيب الجبل): This ingredient appears in the manuscript on page 10v-2. Its botanical name is *Delphinium staphysagria*. It is also commonly known as stavesacre. It was taken internally to cause vomiting and to purge the bowels, and it was applied externally, as an ointment, as an antidote to stings and bites. The seeds contain an ingredient that kills head lice.

Pellitory (عافر قرحا): This ingredient appears in the manuscript on page 3r - line 1, as well as on pages 8v-4, and 19r-3. Its botanical names are *Anacyclus pyrethrum* or *Pyrethrum radix*. It serves as an aphrodisiac, a tonic for the nervous system, a remedy against in-

flammations of the gums and toothaches, rheumatic conditions, and to aid in digestion. It is also used in treatments of conditions such as sore throat, paralysis, and epilepsy. The medicinal usage originally came from Morocco and from Syria and the herb can be found across North Africa, North India, the Mediterranean and Arabia.

Pepper (لفل): This ingredient appears in the manuscript on page 23v-11. Its botanical name is *Piper nigrum*. Peppers were used historically in wine mixtures as medication for stomach pain, and as medication for diseases involving excessive cold humors, such as overproduction of phlegm in respiratory illness. Such beverages were favored for a spectrum of uses ranging from aphrodisiacs and digestives to cold prevention and bronchitis therapy.

Perfume (غاليه): This ingredient appears on page 9r-6. This was a part of the "kingly compounds." It was used for aromatherapy, strengthening the body's vitality and for overcoming migraines and headaches, as an aphrodisiac, and for back pain and women's disorders.

Pilewort (الما ميران): This ingredient appears on page 14v-19. Its botanical name is *Chelidonium majus*. It is also commonly known as both greater celandine and lesser celandine. It was called pilewort because it was used in the cure of hemorrhoids, and also as scurvywort because it could be used to treat scurvy. (Its leaves are very high in Vitamin C.)

Pollen of the Male Palm Tree (اللقاح): This ingredient is found on pages 25r-9 and 6v-18, 34. The botanical name of the date palm is *Arecaeae phoenix*. The pollen of the male date palm tree mixed with water was used as a charm against childlessness. Modern science has discovered that the pollen contains the estrogenic hormone estrone and exhibits gonadotrophic activity in immature rats.

Rosewater (ماء ورد): This ingredient appears on page 8v-6 and page 9r-6. Ibn Sina recommended bathing in an herbal mixture, including rosewater, for the removal of stones in the urinary tract. Rosewater is mildly astringent and made a valuable lotion for inflamed and sore eyes.

Rue Liquid Extract (ما السداب): This ingredient appears on pages 6v-23, 23v-12, 26r-20, and 26v-1. The botanical name for rue is *Ruta*. This ingredient refers to rue liquid extract. It is the type used to prepare eyewashes and stomach tonics. It was also used as a defense against the evil eye.

Safflower (عروق القرطم) or 'Asfoor (عصفور): This ingredient appears in the manuscript on page 16v-20. Its botanical name is *Carthamus tinctorius*. This plant has been cultivated in Egypt and South Asia for food and medicine. It produces a powder that was used for yellow dye in the ancient world. The plant was used in traditional medicine as a laxative, sedative, and diaphoretic. The seeds were used in treatment of inflammatory tumors of the liver and for treating rheumatism and sores.

Saffron (زعفران): This ingredient appears in the manuscript on pages 5v, line 5, 5v, line 16, 8v, line 6, 9r, line 6, 14v, line 20, 20v, line 4, and 29v, line 11. Its botanical name is *Crocus sativus*. Saffron has long been used as a drug and as a condiment. It was originally called Kurkum in Hebrew and Aramaic, but now the term has been abandoned. Modern Arabic usage of the word Kurkum is applied to Turmeric. Although saffron has too many medicinal properties to list here, some of its uses were to treat arthritis and asthma, to reduce fever and to heal the liver. It is still highly valued in Unani and Ayurvedic medicine.

Sagapenum (سكبنج): This ingredient appears on pages 8r-7 and 20v-18. In Latin it is known as *Ferula Persica*, Willd, which grows in Arabia and Persia. It is a gum-resin with a garlicky smell, less pungent than asafetida, but more powerful than olbanum. It was used in the treatment of amenorrhea and hysteria.

Sea Sponge (زبد البحر): This ingredient appears on pages 8v-4 and 17v-8. In medieval times, pumice, or magnesium silicate, was thought to be sea sponge or sea foam, because it floated on the water and had a sponge-like appearance. It was used for hair removal and in ointments, mixed with beeswax, for the treatment of scabies and other skin problems, such as ringworm.

Sesame (سمسم) or (جلجلان): This ingredient appears in the manuscript on page 24r-4. The botanical name of this plant is *Sesamum orientale*. This bush is native to India. Its medicinal usages include treatment of cholera, constipation, cough, scalds, ulcers, burns, and amenorrhea. Sesame, mixed with almond, honey, and sugar, is recommended in the manuscript as part of a nutritional regimen.

Scammony (محمودة): This ingredient appears in the manuscript on page 5v, line 16. Its botanical name is *Convolvulus Scammonia*. Its Arabic name translates into the 'praised one'. This ingredient is still used in Egypt and there may be a relationship between the name and its healing properties. Its juices were used to make a resin, which is a drastic cathartic and hydrogogue, a purgative that causes an abundant watery discharge. It had to be used with extreme caution.

Smearwort (الزروند الطويل): This ingredient appears in the manuscript on pages 8r-7 and 19v-13. Its botanical name is *Aristolochia rotunda*. This plant is considered toxic and its active ingredient, aristolochic acid, has received mixed results in research. Some research

indicates that it is carcinogenic, while other indicates that it has anti cancerous properties. Some tests have also shown that it can help increase cellular immunity, but other tests provided evidence that it is damaging to the kidneys. Large dosages can lead also to abortions and inflammations of the mucous, but it has been used for cures to suppress menstrual flow.

Soapwort Gentian (كندس): This ingredient appears on pages 6r, line 10, 15r, line 20, 21v, line 14, and 23r, lines 18 and 19. It is the root of a plant, which is yellow inside and black out. Its botanical name is *Saponaria officinalis*. It was used as an emetic and in purging medicine. It was also used as a treatment for ringworm. Additionally, it was sniffed as a powder to strengthen tired eyes and stop blindness.

Sour Wine (هربا): This ingredient appears on page 27v-14. The French word for sour wine is vinegar. Vinegar has been used as an antimicrobial for thousands of years. It kills a large majority of bacteria on contact. Alcohol is not permitted by Islamic religious law, but physicians recommended it as a rinse for the treatment of mouth ulcers and as a gargle for sore throats, as well as internally, in moderation, for the remedying of melancholy and mood disorders.

Storax (المبعة): This ingredient appears on page 24r-13. Its botanical name is *Liquidambar* and the form that was used medicinally was *Styrax officinale*. It is also known as benzoin. It was burned as incense to cleanse the surrounding area.

Swiss Chard Juice (ما اوصل السلق): This ingredient appears on pages 6r, line 11 and 21v, line 13. It is the juice of Swiss chard or spinach beets, whose botanical name is *Beta vulgaris*. It was used as a remedy for anemia and yellow fever.

Syrian Tar (قطران شامي): This ingredient appears on page 29r-15. It was a preparation of vegetable tar found on the borders of the Red Sea, in the vicinity of Mocha, obtained from the branches of a small shrub that grew in Syria. It was one of the earliest known antiseptics, its use dating back to ancient times in Egypt in the mummification process.

Syrian Tragacanth (غم غرند): This ingredient appears on page 10v-18. Its botanical name is *Astragalus gummifer*. Its gummy exudate was much used in giving consistence to lozenges, also in the making of emulsions.

Tamarisk (الطرفا): The root appears on page 19v-14 and the wood appears on page 23v-14. Its botanical name is *Tamarix aphylla*. A decoction of the leaves was used to treat eye inflammation and fevers. Its roots and bark were used to repel insects, thus preventing diseases that were carried by them, such as black fever, carried by sand fleas.

Unfermented Grape Juice (طلا): This ingredient appears in the manuscript on page 24r-4. It refers to unfermented grape juice, which is known in Spain as mosto and in France as must. The manuscript admonishes abstinence from it as part of the recommended nutritional treatment.

Urine (بول): Boy urine appears in the manuscript on pages 3r-20 and 3v-2. Urine of a black bull appears on page 3v-2. Generic bull urine appears on pages 4v-11, 13r-1, and 23r-19. Siring bull urine appears on page 16v-6 and 16-7. Urine of a male goat appears on page 11r-5. The manuscript lists these various types of urine as an ingredient in healing mixtures, which were generally sniffed. This had a salutary effect on those possessed by malefic entities.

Walnut Leaf (ورق الجوز): This ingredient appears on page 27r-13. The walnut tree's botanical name is *Juglandaceae*. It was used as an antiseptic and as an infusion to treat toxic blood conditions.

Warrus (ورس): This ingredient appears in the manuscript on page 5v, line 16. Its botanical name is *Flemingia rhodocarpa* Baker. The name used in the manuscript is common to the area of Morocco. It is a red coloring substance used in dyes. It was also made into a decoction for bathing sores and swellings and as an antipyretic for treating postpartum fever and paralysis and pain in the joints. It grows in India, South Arabia, and Abyssinia.

Water: In medieval times, water taken from various sources was considered to be very healing.

Abundant Spring Water (جوار خالص): This ingredient is found on page 25v-17 and it was used for protection. One of the Rivers of Paradise is called "Tasnim," spring of abundant water.

Deep Sea Water (ماء بيته تحت البحر): This ingredient appears on page 25r-8.

Distilled Water (ماء الصافي): This ingredient appears in the manuscript on page 16r-7. It was used to wash Quranic verses and names of power from vellum or parchment, and given to the sick person to drink.

Water From Under a Bridge (ماء من تحت قنطره): This ingredient appears on page 25r, 7-8.

Zamzam Water (ماء الزمزم): This ingredient appears in the manuscript on page 15v-14. This is water from a holy well in Mecca, which is believed to have miraculous healing powers in Islamic tradition. The Zamzam water of more modern usage, used to clean the Kaaba, has rosewater added to it.

Wild Rue (حرميل): This ingredient appears in the manuscript on pages 3v-16, 7r-14, 7r-15, 10r-7, and 13r-1. Another variation is

Mountain Rue (فيجل): This ingredient appears on pages 7r-14 and 21v-13. Its botanical name is *Peganum harmala*. It is mentioned by Dioscorides and is popular in North Africa for both medicinal and magical applications. The botanical name of Mountain Rue is *Ruta Montana*. The plant grows not only in Syria, but also in North Africa, Iran, Arabia, and even southern Europe. The fruits and seeds are sold in Cairo. The seed of Syrian rue was used by al-Batriq to remove moisture and heat from the ill body. It was also used in treatment of insanity, epilepsy, hemorrhoids and baldness. Pliny talks about the power of Syrian rue to preserve the sight; it was supposed to make it both sharp and clear. It was also used in traditional medicine to relieve headaches and hysterical spasms, and to help with chronic bronchitis. The seeds could be used both for purification and as an aphrodisiac. Syrian rue also has psychedelic properties. Mountain rue has been used for perfumery and food flavoring.

White Hellebore (حزبق ابيض): This ingredient appears on page 23v-11. Its botanical name is *Veratrum album*. It is a violent, irritant poison. It was formerly used in cerebral affections, such as mania and epilepsy, as well as externally against scabies and mange.

White Lead Ore (بهم ابيض): This ingredient appears on page 23r-1. It is a lead carbonate and lead hydrate. It does not occur in nature, but is made by corroding lead with vinegar. It was used as a pigment and medicine, generally for eye ointments.

Windflower (شقايق الورد): This ingredient appears on page 13v, lines 13 and 14. Its botanical name is *Pulsatilla vulgaris*. It was used to lower arterial tension, dilate the pupils and reduce respiration. Except in small amounts, it is poisonous.



Za'atar (سعتار) or (زعتار): This ingredient is found on page 26r – 20. It is called Za'atar, a thyme/oregano spice mixture. It was considered to be antiseptic, antispasmodic and antifungal. It was used as an expectorant and a vermifuge.

Zedoary (زرنياد): This ingredient appears on pages 10v-1, 12r-17, and 23r-1. Its botanical name is *Circuma zedoaria*. It was used as an aid to digestion, to give relief from colic, and for purifying the blood.

## QUICK LIST OF EVIL JINN NAMES

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
مهمس	Mahmas	1	145
مونس	Munis	2	156
نقيق	Naqīq	3	260
مجد	Majid	4	47
جذبه	Jadhbah	5	710
عقل	'qel	6	200
الغول	Alghul	7	1067
صاجز	Şajiz	8	101
الروعة	Alraw'ah	9	312
عمديان	'mdyan	10	175

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
لطوش	Laṭush	11	345
الدولات و هيرام الصبيان	Aldulat Wa Hiram Alṣebyan	12	918
الوق	Aluq	13	137
دنهش	Danhash	14	359
نزجوش	Nazjush	15	366
الدابة	Aldabah	16	43
المسرف	Almusrif	17	211
زوبغة	Zoobaghah	18	1020
الحجا	Alḥaja	19	43
العويه	Al'uiyah	20	122
عبر ذات الاسقام	'bqar Dhat Alasqam	21	1705

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
الزبدہ	Alzubdah	22	49
القوة	Alqooah	23	142
السيان	Alsīsan	24	212
قلنماتہ	Qelnematah	25	626
فجيان	F'jyan	26	214
صعيه	Ṣ'ih	27	175
الرواح	Alruah	28	246
القرصة	Alqarṣa	29	426
رويمنه	Ruīmnaḥ	30	311
الخنامن	Alekhnamen	31	772
حبشحش	Ḥabshaḥesh	32	618
لهيف	Lahīf	33	125

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
سمهل	Smahel	34	135
بقسمين	Beqasmīn	35	262
الجنديع	Aljundī	36	158
طليابا	Ṭalyaba	37	53
سفر	Sefir	38	340
همودي	Hamudī	39	65
النفس	Alnefis	40	221
حورتا	Hurta	41	616
الراهية	Alrahīah	42	52
الضربان	Alḍarban	43	1084
الخطاف	Alkhaṭaf	44	721
الوسواس	Alwiswas	45	164

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
يد ام ملدم	Yed Um Meldem	46	169
الزوعة	Alzu 'ah	47	119
النباح	Alnabaḥ	48	92
المولع	Almul'	49	177
الوسواس الاكبر	Alwiswas Alakbar	50	418
الخناس الاصغار	Alkhanas Alaṣghar	51	2065
الحمقا	Alḥamqa	52	180
حسن	Ḥasen	53	118
الماسور	Almasur	54	338
بلم	Balem	55	72
شاخيا	Shakhya	56	912

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
بردون	Bardun	57	262
بزيد المجوسي	Bezīd Almajusī	58	172
معروز	M'ruz	59	323
المليه النافضة	Almlīah Alnafedha	60	1083
مرويا	Marweya	61	257
الفالج	Alfaliij	62	145
الواثق	Alwatheq	63	638
الاسعاري اليهودي	Als'arī Alyahudī	64	438
لوق	Luq	65	136
المريخ	Almarīkh	66	881

Jinn Name (Arabic Phonetic)	Jinn Name (English Phonetic)	No	Gematriah
عامر ابو الشيصفان صاحب الجبل	'mer Abu Al-Shīṣfan Ṣaḥeb Aljebel	67	1049
الحلية الظاهرة	Alḥilyah Alzaherah	68	1226
قدسا	Qodsa	69	165
شرهى	Shrahī	70	515
مغشغس	Maghshaghas	71	2400
عشرا	'shara	72	571



## ARABIC AND ENGLISH PHONETICS OF MAGICAL & HOLY NAMES

Arabic	English Phonetic	Taylaq Number (appears in)
اهيا	Ahya	1, 2,3,4,5, 6, 10, 12, 13, 14, 15, 19, 20, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 43, 45, 46, 49, 51, 52, 53, 60, 65
شراهيا	Sherahya	1, 2,3,4,5, 6, 10, 12, 13, 14, 15, 19, 20, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 43, 45, 46, 49, 51, 52, 53, 60, 65
ادوني	Adonī	1, 2, 3, 6, 13, 14, 15, 45, 46, 49, 51, 52, 60, 65
اصباوت	Aṣbaot	1, 2, 3, 5, 6, 9, 10, 12, 13, 14, 19, 20, 23, 24, 25, 26, 27, 31, 34, 35, 40, 41, 45, 46, 60

Arabic	English Phonetic	Taylaq Number (appears in)
ال شدای	Al Shedaī	1, 2, 6, 8, 10, 15, 16, 20, 24, 30, 35, 40, 41, 43, 45, 46, 49, 51, 52, 60, 65
الوهیم	Alohīm	2, 14, 21, 24, 26, 29, 38, 49, 51, 52
شلا	Shala	2,3, 19, 25
هیا	Hya	2, 3, 9, 19, 21, 24
برهیا	Barhya	2
صباوت	Şabaot	2,3, 6, 9, 12, 14, 20, 23, 25, 26, 31, 40, 41, 43, 49, 51, 52, 65
یهیم	Yahīm	2
شیمعیم	Shīm'īm	2
سلسلیم	Selselīm	2
سلیسلیم	Selīselīm	2
یه	Yah	3

Arabic	English Phonetic	Taylaq Number (appears in)
واه	Wah	3, 5, 9, 13, 23, 26, 27, 46
اخ	Akh	3, 5, 26
لاخ	Lakh	3
برکیاخ	Berkīakh	3
سلسل	Selsel	3
سلسط	Selsoṭ	3
سلسه	Selsah	3
اه	Ah	3, 5, 9, 13, 15, 16, 23, 26, 27, 49, 50
شفاهه	Shefahah	3
صیصل	Şīşal	3, 13
هلا	Hala	3, 25
هن	Hun	3

Arabic	English Phonetic	Taylaq Number (appears in)
اواه	Awah	5, 12, 23
به	Bah	5, 9, 12, 24, 30, 45, 46, 49, 50
هیره	Hiruh	5
هیه	Hih	5, 45
هاه	Hah	5
یرفسم	Yarfasem	6
یتکسهام	Yatkeseham	6
کهسم	Kahsam	6
بدون	Bedun	6
کسطه	Kastah	6
لقریه	Laqrīah	6
اسمر	Asmar	6

Arabic	English Phonetic	Taylaq Number (appears in)
عوا	'wa	6
ان ریق	An Rīq	7
نو فشر	Nu Fesher	7
فشر	Fesher	7
اشمخ	Ashmakh	7
شماخ	Shmakh	7
یوقش	Yoqesh	8
ریوقش	Rīoqesh	8
ایه	Aīh	10
ایل	Aīl	10, 13, 16, 21
بطلطف	Bateltaf	11
هلطف	Halṭaf	11

Arabic	English Phonetic	Taylaq Number (appears in)
سليطيع	Selīṭī'	11
هلکس	Helkas	11
يتلكيع	Yatelkī'	11
هالغ	Hale'	11
بالغ	Balegh	11
اذوني	Adhonī	13, 20, 24, 25, 31, 34, 45
ي	Y	13
يا	YA	13
الهيم	Alhīm	14, 39
انوخ	Anukh	15, 19, 21, 40
له	Lah	15, 24, 45, 46, 49
اف	Af	15

Arabic	English Phonetic	Taylaq Number (appears in)
سوم	Sum	15
دلھف	Dalhaf	15
طعسنا	T'sana	15
بکیش	Bakīsh	16
کیش	Kīsh	16
هما	Hama	16
ھیث	Hīth	16
ھیھاب	Hīhab	16
لهو	Lahu	16, 31
اوه	Auh	16
عصا	'ṣ'ṣa	17
عسایل	'sesaīl	17



Arabic	English Phonetic	Taylaq Number (appears in)
اعوا	A'wa	17
فطلفصس	Fetelfaşas	17
دمعايل	Dem'aīl	17
عصيصيا	'şīşīa	18
عشيم	'shīm	18
ساييل	Saīl	18
فلصلس	Faşsalas	18
ردمعايل	Redem'aīl	18
نفسالا	Nafsala	18
برهميلاحا	Berhamīlaḥa	18
ارحانش	Arḥanesh	18
مهراروس	Mehrarus	18

Arabic	English Phonetic	Taylaq Number (appears in)
عمطليوش	'mṭalīosh	18
طهريوش	Ṭaharīosh	18
مرخيا	Markhīa	19
الاخ	Alakh	19
ملكياح	Malkīaḥ	19
انوش	Anush	19
هिला	Hīla	19, 44
هيهر	Hīher	19
اذاوني	Adhaonī	20
طياطيل	Ṭīaṭīl	21
هي	Hī	21, 24, 26, 30
هو	Hu	21, 41, 46, 50, 57

Arabic	English Phonetic	Taylaq Number (appears in)
سَاه	Sah	21, 63
هيمهم	Hīmhīm	23
شليم	Shelīm	23
ديليهميم	Dīlihamīm	23
عجعجا	'z'ja	23
معجوجا	M'juja	23
فعوجا	F'oja	23
ديعوجا	Dī'oja	23
دنيال	Danyal	23
سميال	Semyal	23
اسماعيل	Asma'īl	23
وهن	Wahen	24

Arabic	English Phonetic	Taylaq Number (appears in)
هيموا	Hīmwa	25
هيهوثا	Hīhotha	25
ملكياخ	Malkīakh	26
صنهاح	Ṣenhaḥ	26
منهاح	Menhaḥ	26
هنماح	Henmaḥ	26
براخ	Barakh	26, 44
يبراح	Yīberaḥ	26
برح	Beraḥ	26
حولا	Ḥola	26
هد	Hed	26
شيره	Shīrah	26

Arabic	English Phonetic	Taylaq Number (appears in)
بشبنه	Bashbanah	26
شا	Sha	26
سرفيا	Serfiā	26
سميسا	Semīsa	26
صاه	Şah	26
اهوا	Ahwa	27
اهن	Ahen	27
اطوثا	Aṭoṭha	27
بهملع	Bahmela'	28
بعلععلع	B'el'el'elheḥ	28
بطلطم	Baṭeṭam	28
بطلکم	Baṭelkam	28

Arabic	English Phonetic	Taylaq Number (appears in)
بعمکهم	B'mkaham	28
اکلکه	Akelkah	28
حمیک	Ḥamīk	28
بسملمیطیع	Basemlemīṭī'	28
طیع	Ṭī'	28
بعطففللفط	B'tefeflelefoṭ	28
منروش	Menrosh	28
مرهوش	Merhosh	28
کندش	Kendesh	28
اطرفت	Aṭrefet	28
ملالیک	Melalīk	28
اکشح	Akshaḥ	28

Arabic	English Phonetic	Taylaq Number (appears in)
دهريلام	Dehrīlam	28
اوريايل	Auryaīl	29
دميايل	Demyaīl	29
هوش	Hosh	29
قدميايل	Qedemyaīl	29
لهبيت	Lahbīt	29
يتغاب	Yetgheb	29
سيغب	Sīgheb	29
ميميلوب	Memīlob	29
سيلهوب	Sīlhob	29
طغيوب	Ṭeghīub	29
هطيهور	Hoṭīhub	29

Arabic	English Phonetic	Taylaq Number (appears in)
طوطب	Ṭoṭeb	29
سطيوب	Saṭīub	29
طوب	Toob	29
همطيوب	Hamṭīub	29
يصليصه	Yaṣlīaṣah	29
لينصص	Līnṣuṣ	29
لعكمه	L'kemeh	29
نهس	Nahes	29
حسر عنه	Ḥeser'anuh	29
سفعهه	Safe'hah	29
فعر	Fa'er	29
بلسر	Belsar	29



Arabic	English Phonetic	Taylaq Number (appears in)
بطلبه	Baṭelbah	29
فربا	Farba	30
وني	Wanī	30
وها	Waha	30
هنه	Hanah	30
مارحمریایل	Marḥemeryaīl	30
منحیایل	Menḥyaīl	30
سملحیایل	Semelḥyaīl	30
عزریایل	'zryaīl	30
ودفیایل	Wedefyaīl	30
صوریایل	Şuryaīl	30
اسربایل	Aserbaīl	30

Arabic	English Phonetic	Taylaq Number (appears in)
هیایل	Hyaīl	30
سمیایل	Semyaīl	30
اسریا	Aserya	30
وطیر	Waṭīr	31
هبفه	Hebfah	31
هشمش	Hashmash	31
مهشمش	Maheshmash	31
اهي	Ahī	33
بریا	Berya	34
وصول	Waşul	34
هیل	Hīl	34
فاصل	Faşel	34

Arabic	English Phonetic	Taylaq Number (appears in)
بشمویل	Beshmuil	34
یشمخ	Yashmukh	35
شمخاشیوخ	Shmakhashyukh	35
شریوح	Sheryuh	35
شامخ	Shamekh	35
شخوخ	Shakhokh	35
بلحونواه	Belhunwah	35
دهیون	Dahyun	35
ونرثون	Wanerthun	35
افرایر	Afrayer	35
وابروه	Wabruh	35
بهیط	Bahit	35

Arabic	English Phonetic	Taylaq Number (appears in)
شو	Shu	35
الغه	Alghah	35
هیطیه	Hiṭiah	35
حربا	Harba	35
براة	Barat	35
حریا	Herya	35
فهکفن	Fahkefen	35
ابریوش	Abryosh	35
عبد کلکوش	'bed Kalkush	35
ید یدا	Yed Yeda	35
رهط	Raht	35
سنوت	Sanut	35

Arabic	English Phonetic	Taylaq Number (appears in)
بالغ	Balegh	35
سبوا	Saboa	35
سما	Sma	35
سكيا	Skīa	35
اسفكاهك	Asifkahek	36
هكاسفكاك	Hakasifkak	36
اسفكهاك	Asifkahak	36
استفهاكك	Astifhakak	36
عبدريم	'bedrīm	38
احاريم	Aḥrīm	38
سمليل	Smīlīl	38
كسهيايل	Kasihyaīl	38

Arabic	English Phonetic	Taylaq Number (appears in)
اتاروش	Atarush	38
هرهوش	Harhush	38
بن الهيم	Alham bin alhīm	39
الهام بكعكطر	BakḌkṭar	39
هير	Hīr	39
قظطكطعا	Qazṭaṭṭ'a	39
فريون	Frīon	40
بركيم	Barkīm	40
يدموه	Yadmoh	40
شمشط	Shamushṭ	40
كيلفیش	Kīlfīsh	40
سلمن	Selmen	42

Arabic	English Phonetic	Taylaq Number (appears in)
كمش	Kamesh	42
ركيش	Rakīsh	42
عسملح	'smallah	42
ينفلوش	Yenfalush	42
عطلبوش	'tliush	42
يفعليوش	Yef'liush	42
عبلوش	'bloosh	42
شوش	Shoosh	42
هط	Hoṭ	42
مططرون	Moṭoṭrun	42
مطصعاش	Mṭṣ'ash	42
طفعليوش	Tof'liosh	42

Arabic	English Phonetic	Taylaq Number (appears in)
شقاوش	Shaqoosh	42
اقش	Aqush	42, 63
كيلفيوش	Kilfiush	42
كهמוש	Kahmosh	42
كشو كوش	Kashookush	42
هشاش	Hashash	42
كعشارش	K'sharsh	42
تبرياش	Tbryash	42
بركينم	Berkīnem	42
لومنوش	Lumenush	42
مطط	Moṭoṭ	42
طرفا	Ṭarfa	42



Arabic	English Phonetic	Taylaq Number (appears in)
ال حوش	Al Hosh	43
دملاخ	Damlakh	44
متعجلا	Mat'jala	44
صفيف	Şafif	44
صايف	Şayf	44
خاطوفة	Khaṭufuh	44
شعراش	Sh'rash	44
مدراش	Midrash	44
شوفيش	Shufīsh	44
حططينا	Hoṭoṭīna	44
نوش	Nush	44
كوش	Kush	44

Arabic	English Phonetic	Taylaq Number (appears in)
كر كيوش	Karkīush	44
لهواهه	Lehuahah	45
بماهيا	Bamahaya	45
بالوثا	Balutha	49
اولم	Aulem	50
لسمور	Lesmur	50
ميهليوه	Mihliuh	51
هيهليوه	Hihliuh	51
بروان	Berwan	52
اوليس	Owlis	52
لس	Les	52
هحر	Heher	52

Arabic	English Phonetic	Taylaq Number (appears in)
عصطر	'fṣaṭar	53
فيورات	Fīurat	53
تغمارش	Teghmarish	57
نغمارش	Neghmarish	57
توش	Tush	57
نوش	Nush	57
تر	Tar	57
مر	Mar	57
لوش	Lush	57
نعماش	N'mash	57
صنا	Ṣona	57
برش	Barash	57

Arabic	English Phonetic	Taylaq Number (appears in)
قرش	Qarash	57
عزليط	'zliṭ	57
وفطيطليوش	Wafṭiṭliush	57
مراهراش	Maraharash	57
دوموش	Dumush	57
شمليش	Shemlish	57
شني	Shenī	57
متي	Metī	57
فينقيوش	Fīnqīush	57
بنطيط	Bonṭiṭ	57
شهنا	Shahna	57
شمهمنا	Shemhemna	57

Arabic	English Phonetic	Taylaq Number (appears in)
اشوظ	Ashuz	57
شواظ	Shuaz	57
تاكل	Takel	57
ولا	Wala	57
تقيا	Taqya	57
يريا	Yarya	57
طمش	Tomish	57, 63
كمراطش	Kemratish	57
اراريش	Ararish	57
اررش	Araresh	57
قشرمن ريان	Qashermin Ryan	58
سيد حث	Syedheth	58

Arabic	English Phonetic	Taylaq Number (appears in)
مليخا	Malikha	58
جبارهيا	Jibarhya	58
منطلينا	Montalina	58
شمس	Shemes	58
شو شمس	Shushmes	58
شرهر	Sharhar	58
هينسة	Hinsuh	58
ويهم	Wihem	58
افرايم	Afrayim	58
طوبل	Tobil	58
فسطم	Fustum	58
سل	Sel	58

Arabic	English Phonetic	Taylaq Number (appears in)
شمشلا	Shimshela	58
صطيطيلا	Ṣuṭīṭīla	58
جردت	Jardat	58
هوٲا	Hotha	58
شما	Shma	58
يحنأ	Yaḥna	58
سليع	Sali'	58
سرحيل	Sarḥīl	58
برطيل	Barṭīl	58
طهأيل	Ṭuhāil	58
كسفيأيل	Kisifyaīl	58
أعيٲا	A'ītha	60

Arabic	English Phonetic	Taylaq Number (appears in)
أشلنش	'Ishelnesh	63
مهرأقش	Meheraqish	63
أشقر	'shqar	63
سا	Sa	63
مهيا	Mahīla	63
سمدع	Samd'	63
بأكمطع	Bakhkumṭ'	63
فلوايهم	Fluayhim	63
هزأيم	Hazaym	63
بلاطم	Bulaṭim	63
طولأم	Ṭolam	63
رأم	R'am	63



Arabic	English Phonetic	Taylaq Number (appears in)
جهموت	Juhmut	63
جمفوت	Jumfut	63
لطا	Laṭa	63
سلدات	Sildat	63
طالوش	Ṭalush	63
افنش	Afnesh	63
شقيش	Shaqīsh	63
يلمع	Yalm'	63
شمايل	Shamayl	63
كامرون	Kamrun	63
ماعوج	Ma'uj	63
ديعوج	Dī'uj	63

Arabic	English Phonetic	Taylaq Number (appears in)
كنش	Kanesh	63
مطيش	Maṭīsh	63
بلقما	Balaqma	63
يلمع	Yalm'	63
شهاك	Shahak	63
معاتيش	M'atīsh	63
العطش	Al'ṭush	63
طططط	Toṭoṭoṭ	63
فادوش	Fadush	65
اقبل	Aqbal	65
صالح	Ṣaleḥ	65
شراتهم	Shrathum	65

Arabic	English Phonetic	Taylaq Number (appears in)
العاد	Al'ad	65
علون	'lun	65
فلایش	Flaysh	65
عرمر	'rmar	66
طمطیال	Ṭomṭayal	66
سفر	Sefer	66
سیاد	Sayad	66
همدان	Hamdan	66
هوان	Huan	66
فطیرش	Fuṭīrish	66
هیوش	Hīush	66
اش	Ash	66

Arabic	English Phonetic	Taylaq Number (appears in)
صیهوش	Şīhush	66
اهوش	Ahush	66
مهش	Mahesh	66
سلسایل	Selsaīl	66
عبدایل	'bedaīl	66
توایل	Tuaīl	66
ومایل	Wamaīl	66
مبتحایل	Mabteḥaīl	66
هسلسیع	Haselsī'	72
سلسلسیم	Selselsīm	72
علعلعلح	'l'l'lḥa	72
فطا	Faṭa	72

Arabic	English Phonetic	Taylaq Number (appears in)
طاويا	Ṭatya	72
ويا	Ṭya	72
حمةكسه	Ḥam'ksah	72
هكمه	H'kamah	72
اكلتيك	Akeltik	72
بقليس	Baqlīs	72
سقليطيع	Suqlīṭī'	72
لطيع	Loṭīḍ	72
احبويا	Aḥboya	72
هاريش	Harīsh	72
دامس	Damis	72
لهيث	Lahīth	72

Arabic	English Phonetic	Taylaq Number (appears in)
مهمهوش	Mahmahush	72
بدهش	Badhesh	72
يدهيش	Yedhīsh	72
كليكيكوش	Kalikikush	72
ملاك	Malak	72
كيخ	Kīkh	72
ايهادة	Ayhadah	+
هيهادة	Hīhadah	+
تنهاشة	Tenhashat	+
هوائية	Hawa'yat	+
بقرشفة	Beqershafat	+
كرشفة	Karshḍat	+

Arabic	English Phonetic	Taylaq Number (appears in)
شفاهة	Shefahat	+
وماية	Wamayah	+
تفهضة	Tafhaḍah	+
جرحيرة	Jerḥīrah	+
جرهة	Jerhah	+
احم	Aḥum	+
عصفر	'sfer	+
كلح	Kalah	+

## QUICK LIST OF INGREDIENTS

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
ماشه	A Purgative	49
جوار خالص	Abundant Spring Water	62
العقاقية	Acacia	52
الفصفصا	Alfalfa	23
غالبت	Algerian Ivy	15
صبر	Aloe Vera	31, 66
عود	Aloewood	12
شقايق النعمان	Anemone	27
درونج	Arnica	20, 52
حلتيت	Asafetida	7, 8, 39, 47, 51



Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
عروق الانجرن	Asafetida Root	11
الغار	Bay Leaves	19
الكاد	Betal Nut Palm	60
مرارة حية سودا	Bile of Black Snake	2, 25
مرارة البقرة	Bile of a Cow	7, 8, 22, 63
مرارة الكركي	Bile of a Crane	34, 62
مرارة غراب	Bile of a Crow	4, 6, 34
مرارة الضفدع	Bile of a Frog	57
مرارة تيس	Bile of a Male Goat	34
مرارة سبع	Bile of a Predatory Animal	57
مرارة الكبش	Bile of a Ram	9
مرارة حراة	Bile of a Small Viper	16, 28

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
مرارة شبوط	Bile of a Turbot	22
مرارة ذيب	Bile of a Wolf	5, 62, 69
شينوز / شونيز	Black Onion Seed	15, 68
زبد الجمل	Camel Milk Butter	6, 13
نبات القصب	Cane Plant	61
عروق القصب	Cane Root	11, 13, 37, 65
شحم سنور	Cat Fat	26
الهندبا	Chicory	36
اصفر سليم	It was used in (36) to describe Chicory but in the rest of manuscript it is another name for Coral	36, 44, 51, 57
الروند الصيني	Chinese Rhubarb	1

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
حزبق	Christmas Rose (Black Hellebore)	20, 42
سليحة	Cinnamon	65
دهن كادير	Cloudy Salve	29, 67, 71
قرنفل	Cloves	15
شونس	Corncockle	43
قسط	Costus Root	26
سمن البقر	Cow Tallow	19, 39, 50
ماء دينادي	Croton	60
ماء بيته تحت البحر	Deep Sea Water	59
عود يعروح	Delicate Wood	16
ماء الصافي	Distilled Water	33

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
شيان	Dragon Blood	33
كزبورة اليابسة	Dried Cilantro	21
سداب يابس	Dried Rue	54, 64
بقل	Endives	54
فربيون	Euphorbia	4, 7, 8, 14, 45, 71
شحم حية سودا	Fat of a Black Snake	35
شحم حمار وحش	Fat of a Wild Donkey	70
الكرنزون / (لوبان) لبان	Frankincense	31, 32, 33
دماغ الضفدع	Frog Brain	61
غلبله / عروق القنه	Galbanum	13, 37
قروم بستاني	Garden Vines	26

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Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
كندس	Gentian (Soapwort)	9, 49, 31, 53, 56
زنجبيل	Ginger	54
نبيد	Grape Wine	55
ماء قضيب الربتون	Green Alfalfa Juice	27
زيت انفاق	Green Olive Oil	3, 41
دهن الحنا	Henna Ointment	38
ماء حنا	Henna Water	13, 30
ظفر التيس	Hooves of a Male Goat	7
عود الطيب	Indian Aloewood	4
ما اوصل السلق	Juice of Swiss Chard	9, 49
دهن الرند	Laurel Ointment	18

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Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
الاستدوش	Lavender	27
(ما) الكراث	Leek (juice)	14, 15, 39
ترنجان	Lemon Balm	42
كشوشا	Lesser Dodder	29
(عروق) سوس	Licorice (root)	64, 65
دار فلفل	Long Pepper	54
روند	Long Rhubarb	4
الزروند الطويل	Smearwort	15
الروند الطويل	Long Rhubarb	33
عروق يبروح	Mandrake Root	26, 37, 61
قرم	Mangrove Tree	4, 70
مزرنجوش	Marjoram	29

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
المصطقي / المصقا	Mastic	32, 43
علق رومي	Mastic Resin	46
لبن حمارة سودا	Milk (Yoghurt) of a Black She Donkey	4
عود الرطب	Moist Aloe	15
ما موميا	Mummy Water	53
مسك	Musk	12
(مر) معرة	Myrrh	31
ريحان	Myrtle	66
وشق	North African Giant Fennel	15
كندر	Olibanum	4, 12
افيون	Opium	3, 4, 14, 15, 45, 53, 71

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
بينق / (جوش) جوشير	Opopanax	7, 8, 10, 18, 48
زبيب الجبل	Palmated Larkspur	20
عافر قرحا	Pellitory	1, 15, 41
لفل	Pepper	54
غاليه	Perfume	16
الما ميران	Pilewort	30
اللقاح	Pollen of a Male Tree	61
انفحة ارنب	Rabbit Rennet	17, 22
دهن ورد	Rose Ointment	26
ماء ورد	Rose Water	15, 16
(فيجن) فيجل	Rue	12, 49
عصارة الشداب	Rue Extract	48



Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
ما السداب	Rue Liquid Extract	10
عروق (القرطم) العصفور	Safflower Root	30, 35
جد / زعفران	Saffron	7, 8, 15, 16, 45,
سكبنج	Sagapenum	64, 72 14, 45
محمودة	Scammony	8
زبد البحر	Sea Sponge	15, 37
(جلجلان) سمسم	Sesame	15, 55
سمن الغنم	Sheep Tallow	61
خلتجان	Silver Dross	15
هربا	Sour Wine	67
ما النشاء	Starchy Water	54
المية	Storax	56

Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
سكر	Sugar	45
حرملة حوار / (بزر) حرملة	Syrian Rue (Seed)	3, 19, 25, 47, 69
قطران شامي	Syrian Tar	70
غم غرند	Syrian tragacanth	21
اصل الطرفا	Tamarisk Root	43
حطب الطرفا	Tamarisk Wood	54
مخ الاكارع	Tibia Marrow	50
اطراف الشجر	Tips of Trees	57
طلا	Unfermented Grape Juice	55
بول ثور اسود	Urine of a Black Bull	2
بول صبي	Urine of a Boy	2
بول ثور	Urine of a Bull	5, 25

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Ingredient Name (Arabic)	Ingredient Name (English)	Appears In Taylaq
بول تيس	Urine of a Male Goat	22
بول ثور فحل	Urine of a Siring Bull	34
ورق الجوز	Walnut Leaves	66
ورس	Warrus	8
ماء من تحت قنطره	Water Running Under a Bridge	59
حزبق ابيض	White Hellebore	54
بهم ابيض	White Lead Ore	52
نפט ابيض	White Naphtha	62
شقايق الورد	Windflower	27
صعتر / سعتر	Za'atar	64, 72
ماء الزمزم	Zamzam Water	32
زرنباد	Zedoary	20, 24, 52